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AND
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No. 1.

THE BORDERLAND.

Appearing in the Spirit Body.

MRS. R. S. LILLIE.

In the *Banner of Light*, June 25, is an article by Gabriel Delaine, translated from the French by W. N. Bayers, in which is cited instances of individuals leaving the physical body, traveling long distances, and appearing to others in the spiritual body, the apparition being so tangible as to have all the appearance of the outer body, holding conversation, transacting business, fulfilling promises, etc., in some cases the individual retaining some consciousness of what had transpired, while others did not.

According to the writer, some possessed the power of doing this at will, or intelligently, while others appeared to friends at a distance, but apparently retained no memory of the event themselves, the details of the visitation being given by the persons to whom they appeared.

The reading of this article recalls to mind some experiences, in spiritual matters, of my own, along that line, wherein I have realized my two bodies and the independence of the spiritual body. The first of this nature was a condition induced by spirits, which I have recounted before in "Two Chapters from the Books of my Life." This was done, as I have since concluded, to prove to me the real existence and life of the spirit of man outside of and independent of the body.

As in losing faith in many former teachings I had, for a time, lost faith in the continuation of life after death, and had concluded, or feared rather, that death ended conscious existence. But in this experience, which lasted three hours, the physical body had all the appearance of death and the *I*, the *Ego*, had power to cleave the air, pass through walls, traverse space, in a way which was indeed a revelation of life to me. At the same time I had lost all power over the old body, whose lips refused to do my bidding. The friends who had gathered in the room, wept over the old body. I tried to speak to them (for a part of the time I was there with them), but they paid no attention to me, and I remember well standing back and looking at them and thinking, "I don't see why they cry. I don't care whether it ever moves again or not." To me it was *it*—not *I*. I had its counterpart which answered me too well to cause me to weep over the old one. I was perfectly satisfied.

During the years of my mediumship, or more than 25 years, I have had occasional, and sometimes quite frequent experience in leaving the physical body in its counterpart of spirit.

This action is apparently voluntary on the part of my spirit, and no consciousness of its intention to leave the external body, is transmitted to the external consciousness.

The first instance I will relate is that of having appeared in Watertown, South Dakota, when that town was first springing up, and my only sister and her family and other friends of my girlhood were among the first settlers. Among them was one

who was a doubter of spiritual manifestations and looked upon me as deluded.

At the time of this occurrence I was speaking in Philadelphia, about 1883. The gentleman to whom I allude was proprietor of a small market, having two rooms; a front room for the produce and another as office. Only two trains each day visited the place, morning and evening, and as was customary he had met the train to get the daily paper, hurried to his office, sat down to read, and soon heard the outer door open, and some one enter, pass across the room, open the door of the other room where he was, and looking up, he says I stood there. He thought I had come on the train, and arose to greet me. He says I shook hands with him, saying, "How do you do, George?" and looking around added, "This is just the business for you?" He says the clasp of the hand in greeting was as palpable as ever he had felt in his life; that I turned abruptly to leave and he said, (thinking I was on my way to my sister's), "Hold on a minute and I'll go up to the house with you," and

at times that I am an outsider, a listener and a pupil of that mind or those beings who for the time hold such complete possession of my brain as to make my thought or effort unnecessary for the time being.

To what extent my spirit is free I am unable to say, but as in this case, so in several others, testimony has been given that I have appeared to others, of which I shall write in another letter.

In the case which I have cited, I had no recollection of the matter, and I, as many others, am still wondering and inquiring as to the capabilities of the indwelling spirit and its relation to the temple, the body of clay; also of its dependence upon and relation to other spirits, etc. But I am of the opinion that the general drift and tendency is, at the present time, further in the direction of a belief in our independence, and capabilities unaided, than the facts in the case would warrant if they were understood. Still, I think that the development of our spiritual powers by spirits, quickens the latent powers of our spirits, and in that condition we, as spirits still in the bondage of flesh, temporarily, at times, seek our freedom. And we become so sensitive, as spirits, that the flesh and earthly environments are almost too much to bear, which accounts for some peculiarities of supersensitives, or mediums.

I am glad, Bro. Newman, that you have now decided to open a "Borderland" department in the old JOURNAL. The exchange of opinions in this direction will be of profit and pleasure to those who are following the path of the spirit.

305 Larkin St., San Francisco, Cal.

Human Magnetism.

Many times we hear the objection, "Oh, it's only Mesmerism," urged against Spiritualism. Those who advance such statements evidently know but little of either Mesmerism or Spiritualism. It is true that Mesmerism is often a stepping-stone to Spiritualism, and that the study of the one prepares the mind for the comprehension of the other. It is equally true that Mesmerism, judiciously employed, is a great aid in the development of psychic and mediumistic powers and sensibilities, as also a potent agent in the cure of disease.

Animal magnetism is the medium for the manifestation of spirit. This force pervades all animal life, just as electricity pervades all inanimate nature. It is only within the last half century that man has been able to bend these forces to intelligent uses. We know that the message that comes to us over the wire has an individualized, conscious entity at the other end. Just so with the intelligence that comes to us through the channel of animal magnetism—there must be an intelligent entity behind it, and we must judge of its nature by the character of the message that comes to us. If it purports to come from the spirit of some departed friend, and brings us reasonable proof thereof, we cannot understand the logic, philosophy, or fairness that would attribute it to some other unintelligent source or cause. We would believe the mortal friend who would wire us a message from a distant land; why should we disbelieve that same friend sending us a message from the unseen world?—*Two Worlds*.

The wise are always reticent of speech, because they know the occult power that lies in words.



MR. AND MRS. LILLIE.

as he turned to take his overcoat from the hook, the door open and shut and he was alone.

Thinking strange of my conduct, he looked out in the other room, then up and down the street, then hurried to my sister's house and asked for me; finding I was not there, he said, "Well, she was in my office not ten minutes ago, shook hands with me and talked with me," and for some time he could not believe but that I would be found somewhere.

He was so sure of the actuality of the experience that he told it with an earnestness which carried conviction to all that he had an experience outside of the ordinary, and as it spread through the village he had questions to meet for which he had no answer except that he *knew* he had seen and talked with me.

My sister, who is a Spiritualist, and understood something of these laws, wrote me, giving date and time, asking, "What were you doing?" Making allowance for difference in time as nearly as I could, I found I was at that time, under the influence of my spirit guides, giving a lecture.

In this work, as all know, I am never unconscious of my surroundings or of my audience, but there is a state of exaltation, indescribable in which I am so above my normal state as to be able to feel

From Our Foreign Exchanges.

Translated by Ernest S. Green.

SPANISH SPIRITUALISTS ADOPT BASIC PRINCIPLES.

The Spanish Spiritualists have a national federation like our own National Association, but affiliated with the International Kardecian Spiritualists' Union, with headquarters in Italy. The Spanish federation is known as La Union Espiritista Kardeciana de Cataluña. Its official organ, *La Union Espiritista* of Barcelona, for June, devotes nearly all of its 32 pages to a report of the proceedings during the last annual convention, including Constitution, By-Laws, Basic Principles, etc.

At this time it will be of special interest to Anglo-Saxon readers to know what our Spanish brethren believe, therefore I will give a translation in full of the basic principles adopted. They have some exceedingly strong and progressive points which we might imitate with profit. Here they are:

I. La Union Espiritista de Cataluña affirms and proclaims as true the Doctrine of Spirits, as obtained and compiled by Allen Kardec in his fundamental books—"The Book of the Spirits," "The Book of the Mediums," "Evangelism According to Spiritualism," "Heaven and Hell, or Divine Justice," "Genesis, or the Miracles and Prophecies," and "Posthumous Works."

II. In conformity with the progressive character and with the integral science which characterizes Spiritualism, according to the above mentioned works of Allen Kardec, the Union recognizes that the doctrine it proclaims should be indefinitely elucidated, developed and amplified, but not modified in its fundamental principles.

III. La Union Espiritista Kardeciana de Cataluña will not proclaim, accept nor consider as an integral part of the Spiritual doctrine, all new developments of the same which are not children of a profound study of comprehensive experiences, and which have not merited the sanction of a Congress or General Assembly of the delegates of the Union.

IV. La Union Espiritista Kardeciana de Cataluña considers Spiritualism in its philosophic, scientific, moral and religious aspect, and not comprising a complete comprehension of real knowledge; there should be no closed creed, but one which is progressive, which marches ever onward in accord with Science and Reason, and in accordance with these definitions we proclaim it a Science, a Philosophy, a Moral and a Religion. We know also that if it is attempted to curtail any of the said aspects of Spiritualism, it will remain incomplete.

V. The Union recognizes as good all cults of divinity (sincerely practiced), when they merit the profound respect of all the pure manifestations of the soul to the adoration of its Creator, respecting its mission, love and confidence; but we deprecate all rites and ceremonial cults as unnecessary and prejudicial to the disciples of Spiritualism, for its Doctrine teaches that we should only worship God "in spirit and in truth," as the Evangelist said, without special or preferred places, liturgies, or sacramental formulas of any kind; but we consider it of great importance that no disciple should neglect the interior adoration of the Supreme Cause, as it is an inexhaustible source of instructive inspirations and spiritual blessings.

JOAN OF ARC, AS A MEDIUM.

La Union Espiritista, for June, also has an editorial on the recent celebrations over in France, given to "fittingly honor the memory of the celebrated maiden who gave liberty to her native land by following the instructions received from the spirits. Continuing, the Spanish editor says:

"The triumph of Joan of Arc is the triumph of our principles. . . . We also join in this tribute to the martyr to her mission, because Joan, as our brothers [in France] say, is not alone the French glory, but a universal glory."

Before leaving this subject, I cannot refrain from translating a sentence uttered by Joan of Arc, from *La Lumière* (The Light), of Paris: "Victory is ours in God [Spirit], by his [its] holy light through men." The words in brackets would have been substituted for those they follow had Joan spoken them in the advanced spiritual light of to-day.

THE POPE'S ATTITUDE TOWARDS SPIRITUALISM.

La Scena Illustrata, of Florence, Italy, a brilliantly-illustrated journal, in its number of April 15, contains an article from the pen of the noted scientist and indefatigable defender of Spiritualism, Prof. Falcomer. He reviews the progress of the movement in the various cities of Italy, and in speaking of the condition at Rome, says: "The pope is perplexed, as are the clergy in general, as

to how they can appropriate the movement to their profit, as both he and they find it a serious obstruction. However, that may be, he is not permitted to ridicule Spiritualism, on pain of being charged with ignorance; nor to combat it, lest he should be considered a great fool."

From Rome also comes the news that Annie Besant has recently been lecturing there, demonstrating the identity of the teachings and characters, according to tradition, of Confucius, Lao-tse, and Christna, with those of Pythagoras, Socrates, Plato, Moses, Christ, and others. Thus says *Il Mondo Secreto*, of Naples, and adds that all the elite of the English and American colonies attended the lectures, and much enthusiasm was shown.

THE TELESCOPIC, OR VISUAL TELEPHONE.

La Revue Scientifique et Morale du Spiritisme, of March 19, and *Psychische Studien* for April, contain descriptions of a new discovery in science, called the telephotoscope or telestroscope. It is the invention in Austria, of a Polish school-master, named Szczepanik, and is nothing less than a visual telephone, which transmits at a distance all vibrations susceptible of impression upon the retina of the eye. This will enable one to see the person he is conversing with over the telephone wire. What next?

PORTO RICO has a new Spiritualist periodical called *El Progreso*; also a new Spiritualist Society at Lares, called El Lazo de Union (The Bond of Union).

BRAZIL supports a 16-page monthly magazine, neatly printed on fine book paper, in both Italian and Portuguese, which is distributed free. It is devoted to Spiritualism and Socialism, contains no advertising matter, save a list of progressive literature, and is edited by Arthur Silva, Rua do Lavapes n. 6, Sao Paulo, Brazil.

Message from Spirit L. B. Hopkins.

Ever since our anniversary celebration, the spirits have been urging me to write for them as never before, and I have become so imbued in their influence that resistance seems impossible.

This morning I was taken from my bed by a spirit who gave his name as L. B. Hopkins, for whom I am requested to write: "My age was 74 years when I left my body in San Francisco, and I am now chosen a messenger of mercy by a convocation of spirits from the higher sphere to communicate with those where I was known. I am the same Colonel Hopkins you once knew, and I know of nothing more convincing to you than for me to talk with you in my own plain words, as I once did when we lived together, but it is only through those that are linked to the higher spheres that I can do so.

"For positive proof of continued life and our visits to you, this medium has no equal. He has no 'Prof.' prefixed to his name yet he surpasses all that have. He is held in high esteem by us here, for his valuable service, and is known here as the *star medium*. We can stand before him and he can realize our presence the same as you can your photograph on paper. He has never sought to climb and will never fall. It is only a question of a short time when he will cease his labor on earth. Then all human progress, that has always had to fight some ruler for existence, will be at an end with him. I have long since had a desire to meet with those to whom I might with partial accuracy transmit my thoughts; yet I feel a great responsibility resting upon me in doing so, and I hope my want of ability will not lead me to make one misstep which might tend to sever our bonds of friendship.

"I have been chosen a messenger of mercy, instead of strife, to take up the thread of human sympathy where Judge Collins and Brother Ward laid it down. Never before has there been such need of help as at the present time. Never before have there been as many hospitals and homes for the inebriates, drug-stores, saloons, and pulpits, as at present; and never before were there so many sermons and prayers offered up as at the present time, asking God's assistance, and still the ravaging diseases are multiplying. Therefore we come to you with a fervent wish that you raise a fund in the hands of the JOURNAL, to help liquidate the expense of circulating pamphlets where they are most needed, to stay the hand of the oppressor and help mend the broken links in the chain leading to knowledge, that you may know the spirit was the first of all creative force and all animate life is its unfolding flowers.

"According to my view, the first man was a bud in nature's womb, and spirit was the unfolding

incubator that brought him forth endowed with superior reasoning powers to those of his distant kindred, that Darwin speaks of; but mankind has ever been searching, with his intuitive efforts, for something higher. Even the half-animal savages of this present age are reaching out into the future to find some superior intelligence to theirs. Among them I see the half animal, naked savage, on the black rocks of Patagonia, has a glimpse of some innate spirit in the evening breeze of intelligence, whom he imagines sighs in the mad waves of his inhospitable clime for him.

"Such is progress, and you may march forward as fast as you can, and you need never speculate on the consequence of ever arriving at a point where progress ends. Man has progressed by the effort of his intuition in receiving impressions from higher developed spirits. Ever since that great disaster to the churches took place at Hydesville, N. Y., the churches have been undergoing repairs. They will all get right as soon as they can grow out of their long-cherished tradition and bring the true qualities of Spiritualism into practice, which is to know instead of believe. Then instead of charity covering a multitude of sins, love will cover all commandments. Stand by this rule of government, and spiritual growth will surely follow. If man could realize his relationship to spirit, he would soon become a light unto himself. It lends a new dignity to the character and stability of mankind, and our new gospel would go out from their lips, and reform after reform would be accomplished; but it is hard for us alone to unravel an old garment and knit the threads into a new one. For that reason we make this last appeal to you for help. Resist not our great last reform movement, the tide of which comes from a high majestic source.

"I have learned since I came here that a medium's pathway is not one of ease. It is strewn with thorns as well as flowers, and the hand of charity should go out to them. The whole Universe is full of brilliant promises for them that plant good seed in their earth-life. It will blossom and bring forth good fruit for them when they come here; and I now give you this feeble message in the spirit of love and brotherhood, to let you know that I am still one of your brethren and will ever keep green my love for you. And I still hope to be able to draw closer to you, for it pleases me to mingle with the children of earth though not seen by them, and help to elevate the ignorant and careless, who are not wilfully so, and to help arouse those who are reckless and defiant, to a realization of the misery they are laying up for themselves.

"In all your reform circles the spirit of love should predominate. I see many instances, even among those who have some knowledge of Spiritualism, that are careless and heedless, even where carelessness and heedlessness are crimes against themselves. Mediums especially should deplore such conditions which constantly seem to be creeping in, to destroy their power for good and make them liable to become a prey to strange and unreliable influences, instead of presenting to mankind the true olive-branch of love.

"It is not altogether your brother man you have to contend against; it is fanaticism which is more dangerous than the sword you have to face. Fanaticism, the mother of all crime in all ages of the world, is what you have to contend with, more now than you are aware of, and your negligence of duty toward the JOURNAL is your lack of ministry toward it—which we hold to be worse than moral perjury.

"Such have been my sentiments ever since I left nature's incubator, called death, and my mortal body like the egg-shell of a bird, was given up to dissolution, which to me was a grand pathetic birth in strict obedience to nature's law, that all are subject to, which I would not exchange for all the kingdoms of earth.

"For long ages past the human race has been growing wiser, through the influence they derive from our spirit world, although they did not at the time know that the hand of mercy was being reached out to them; and to-day the masses of Spiritualists are sleeping on an undermining crater that is seeking an opportunity to devour them.

"I will now conclude my message to the Spiritualists and friends in San Francisco (it may be the last you will ever get from this center), and retire into my sublime stillness, and await your disposition to disseminate such literature as good counsel may determine." JOHN BROWN, SR.

San Bernardino, Cal., April 28, 1898.

What men want, is not truth in the absolute, but only that little speck of truth that accords with their prejudices.

Some Interesting Prophecies.

To show the interest that is now taken in Occultism, the San Francisco *Call*, of Sunday, Dec. 19, 1897, contained several communications from astrologers, psychologists and mediums, giving prognostications for the present and future years. In order to place them on record we copy some portions of them, as follows:

BY PROF. J. R. BUCHANAN:

Critical times are determined by laws which control the life of every individual and the progress of nations, which certainly hold good in reference to our own country as to its prosperity and its calamities. These laws indicate plainly a terrible time for this country between the years 1909 and 1916. We have but 12 years to prepare for a political and social convulsion which will not be free from bloodshed. I can speak of this with the confidence that belongs to science.

A change in the affairs of the Catholic Church seems to be approaching. The tendency of the Church in America is different from that in Europe, and when the strong grip of Leo is released by death, the divergence will approach close to a separation, which, if not accomplished then, will appear later. Yet possibly a liberal policy in his European successor may postpone it.

BY LEO, THE LONDON ASTROLOGER:

Queen Victoria will either be ill during the coming year or she will lose a beloved member of her family. In foreign and political affairs much will occur to worry and perplex her. Her death, when it takes place, will be sudden and probably unexpected. Illness is also threatened to the Prince of Wales, (and there is some danger that the Princess will also suffer from illness). In other respects also the year will be unfortunate for him. Quite a different picture is drawn for the Duke of York. "Fortune will be kind to him during the coming year," says the star reader. "He has a kind disposition, but he lacks the generous impulses which his father possesses. He will make a good king and will reign many years."

The Emperor of Germany will have a moderate amount of good fortune, the only ominous sign being a danger of strained relations between his country and Great Britain.

The health of Emperor Franz Josef of Austria will be rather poor during 1898, but otherwise he will prosper. The affairs of State will proceed as usual, and the Emperor will be more popular than ever with his people. Indeed, all will go well provided the Emperor takes good care of his health and especially avoids all excitement and exertions.

King Humbert of Italy will be in some degree of danger from the assassin's knife, and his person should be carefully guarded. His foreign policy is likely to prove disastrous, and he is especially likely to be disappointed in regard to his colonial aspirations.

The year 1898 does not look very promising for the King of Greece.

BY JOHN SLATER, MEDIUM:

Material advancement will not be the only kind made by the people of the world during '98. I predict an awakening of spiritual ideas, a healthy tendency to the promulgation of higher thought toward all that which elevates and refines the nature of human beings, bringing them more in touch with the good, the true, the beautiful.

BY MME. E. YOUNG, MEDIUM:

The next three years holds three deaths for the McKinley family—the mother and wife of the President and the President himself. If he can pass a planetary condition in the month of January, 1898, he will hold the Presidency the whole term. If not, he will have a sudden death.

William J. Bryan will be the next President of the United States.

Next year Queen Victoria will pass away suddenly. After she is dead, England will be under a republican form of government. She is the last Queen England will have.

Sustain with all your power, mediums of good and noble character. Help them to better their condition, by love and sympathy. Recognize their needs and usefulness. Teach them all the need of unity, and of true spirituality, its functions and benefits.

Spiritualism implies the recognition of Universal Life and Law. Spirit is the great positive, causative, all-pervasive energy. Spirit is Life, Intelligence, Power, in its different modes of manifestation. In other words, Wisdom, Justice and beauty.—*Exch.*

Spirit Voices Singing.

In the meadow by the brook,
Where the flowers grow and bloom,
Weary, I sat down to rest,
Inhaling all the sweet perfume.

Gentle voices I heard singing
Glory, seeming far and near;
"We will lead," the voices saying,
"To the perfect peace—don't fear."

"Follow truly all our lessons;
We will teach thee very soon
How to benefit and bless,
Working, acting in the new."

CARL EBERHARDT.

Sad Case of Destitution.

There is in this city an aged Spiritualist, who was a prominent worker here for over 30 years. Her name is Mrs. Whitehead, and the older Spiritualists will readily recall her noble work years ago. She is slowly dying in destitution, most pitiful and heart-rending. Her only support is a son, who is dying of Bright's disease and enlargement of the heart. He is a veteran fireman and on the retired sick-list with half pay, which amounts to but \$17.50 per month. This meager salary has to support himself, wife, three children, and his aged and helpless mother. His poor little overburdened wife is almost in despair, with the care of a sick husband and mother-in-law, and the vain effort to provide food for her little ones from the scant allowance. A friend interested herself in their behalf and endeavored to secure accommodation for this poor woman in the County Hospital, but found it impossible to do so, on account of her age, and incurable condition. The Almshouse was also appealed to for shelter but on account of the loss of the mental faculties that was also denied. The insane asylum remains. Shall this woman end her few remaining days in that institution, or will the Spiritualists rally to her rescue by providing for her the absolute necessities of life?

We have referred this case to the Ladies Aid Society, and now appeal to those able to contribute, even if it be but a trifle, to relieve this destitute sister. Contributions should be sent at once to Mrs. D. N. Place, the president, at 247 Oak street; or to Mrs. Nevill, 2929 Sacramento street, secretary.

The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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Our Boys, a beautiful song and chorus, was nicely rendered by Mr. John T. Lillie, by request, at Occidental Hall last Sunday evening. Both the words and music are by Miss Hattie Moulton, a grand-daughter of Mrs. R. Parker, a good Spiritualist worker of this city. The song is captivating, and must become a very popular one. For sale at this office.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. What ever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

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Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JULY 7, 1898.

Important Changes.

The JOURNAL of to-day salutes its readers in enlarged pages, at the request of its many friends who prefer this shape and we hope the change will have general approbation.

Last week's issue ended the half year, and with it the volume closed in Magazine form. This issue begins a new volume in Newspaper form, with several new features.

Since the suspension of the quarterly *Borderland*, so ably conducted by Bro. W. T. Stead, in England, there is quite a demand for a periodical to occupy that field, and we have therefore concluded to give more attention to the numerous and ever-recurring cases of psychic phenomena, all over the world. Our new department, "THE BORDERLAND," is therefore created, and will be filled with matter of general interest in that line.

Mrs. R. S. Lillie, well known all over the Continent as an eloquent lecturer, psychic and able exponent of the spiritual philosophy, opens the BORDERLAND department in this issue with the first of a series of interesting articles, detailing some of her personal experiences of appearing in her spirit body, and of being seen and talked with, when at work many miles away.

Mrs. Sara A. Underwood, author of "Spirit Writing (automatic, so-called) and Other Psychic Experiences," and formerly associate editor of the JOURNAL, will assist in making the BORDERLAND department interesting. Next week's JOURNAL will contain an article from her pen, on thought-transference, and other mental phenomena, relating some of her wonderful experiences in that all-absorbing line of thought.

We have also many other articles from excellent writers. Among them we may mention some from Mr. B. F. Underwood, our predecessor, who ably edited this JOURNAL for several years, and who is now editing a daily paper in Illinois.

Our local patrons and friends will be pleased to learn that we have secured the services of Mr. M. S. Norton, to conduct a department containing a "Local News Summary," which will record, in a concise form, local matters of general interest. Brother Norton is well known in this vicinity as an energetic worker. He has been lately appointed by the Board of Directors of the California State Spiritualists' Association as State Organizer. All the local societies, speakers and mediums are cordially invited to co-operate with him and make that department a great success. Our time is fully occupied with other duties, and we are unable to devote the attention necessary to obtain and record the local news.

After consulting with many friends of the JOURNAL, we have resumed the original name given to this periodical at its birth—THE RELIGIO-PHILOSOPHICAL JOURNAL, for Spiritualism is fully recognized as a Religion, a Philosophy and a Science.

Relying on our patrons for renewed interest and

co-operation, we shall ever endeavor to make the JOURNAL worthy of the united support of all earnest, true and faithful Spiritualists, as well as indispensable as a helper to build up the Cause, sustain its interests and honor its name. We are on the eve of great events, and all should endeavor to work earnestly and harmoniously with the Spirit World, to uplift the race and benefit humanity.

Liberalism in the Churches.

Dr. Long, an eminent scholar, lately chosen as pastor of a Congregational Church near Boston, applied for installation by a council consisting of eminent divines and prominent laymen. In the preliminary examination of the candidate it leaked out that he did not indorse the old idea of "everlasting future punishment." The council then adjourned and voted on his application, 32 being against the installation and 20 for it. In commenting upon this vote, the Boston *Transcript* says:

But the action of the council yesterday is noteworthy mainly because so large a proportion of its members was willing to indorse Dr. Long, notwithstanding his liberalism and his unbelief. When 20 Congregational clergymen out of a council of 52 voted to place in the pulpit of a Congregational church a man who goes so far in his liberalism as to declare that he does not believe in eternal punishment, and when, too, he is the unanimous choice of both church and society, who shall say that the so-called orthodox body is not shaking off the trammels of creed and becoming receptive to new ideas?

The argument of the *Transcript* is a good one. The conflict of liberalism with fossilized theology is already on, and can only result in the downfall of the latter. Indeed, if those professing liberal thought, advanced ideas and Spiritual philosophy, would stand together and operate in a body for the promulgation of their ideas, they would have such a controlling influence in the religious and liberal thought of the present day as to make orthodoxy tremble and fall; but their divisions, inharmony and individualism is defeating the object they should have in view, viz.: the triumph of Liberalism, Spiritualism and Scientific Research.

If properly organized, from one-third to one-half of the clergy of the orthodox churches would leave those antiquated organizations and flock to the standard of liberal and progressive thought.

Good Effects of the Jubilee.

During the Jubilee anniversary at Rochester, N. Y., press dispatches were sent out all over the country giving fair reports of the sessions, thereby calling attention to the Jubilee, as well as of Spiritualism itself, which was celebrating its 50th anniversary. These dispatches will create an interest and show that Spiritualism is not dead, nor in a dying condition. As a sample of the items that have appeared in the papers all over the country, we quote the following from the Kansas City (Mo.) *Star*:

There can be no doubt that Spiritualism exercises a profound influence over the minds of men and women, both those of the devout and sensitive order, and those hitherto prone to the extreme of skepticism. The "certain something after death" has taken to both of these classes a form and certainty. The "mysterious bourne from whence no traveler returns" has become a poetic image only, being in fact but a nearby country, separated from this world by so thin a division, so narrow a zone, that from beyond it may be heard the sound of footsteps approaching the hither brink and the sound of loved and familiar voices.

These liberal notices of the daily press show that instead of the Anti-Spiritualists having killed Spiritualism—it has killed the Anti-Spiritualists. They are not heard of now at all. Their boasted bank account and large following seem to have frittered away without accomplishing anything. But Spiritualism, like the historical John Brown of Harper's Ferry fame, is still "marching on," and its philosophy is permeating the thought of the world.

Patriotic Address.

The San Francisco *Call* of last Monday gave the following notice of Mrs. Lillie's address on Sunday, at 305 Larkin street, for the Society of Progressive Spiritualists:

"We are fighting for only one cause," she declared, "and that is liberty. When Spain sought to persecute and murder the helpless Cubans President McKinley and the people of the United States arose and declared that it should stop. War between the two nations resulted, and although hundreds of our gallant boys have fallen in the heat of battle the stars and stripes will shortly wave over the Spanish possessions. While our hearts trembled and tears coursed down our faces as we looked upon the brave soldiers who left this city to defend the flag of our nation, yet we all felt glad that they were bent on a merciful mission of delivering the unfortunate Cubans from the tyranny and abuse of the Spanish."

In this lecture, the intelligences described a vision, of the appearance at the further end of the hall, of two swords crossed, one of them being very large and strong; the other not as large, and it was described as being broken at the hilt. By the side of the mightier sword were seen the forms of Washington, Lincoln and others who had labored, struggled and sacrificed for freedom in the past in our country, who were still wielding an influence as the world's emancipators. The inspirers said, as they described the vision and the broken sword: "You may not think our words are true, having seen in the morning papers that thousands of our soldiers are weltering in the blood of the dead and dying; but the sword of the enemy is broken at the hilt." Within one hour from the utterance of these words, bulletins announced the destruction of Cervera's fleet and a great victory for the American army, which Monday morning's papers corroborated, showing the oversight of the heavenly hosts that ever and always encamp around those who strike for liberty.

Stagnation in the Churches.

At the Methodist Ministers' meeting last week in San Francisco, while discussing the question of the "small increase in 1897," the Rev. W. S. Urmy said that the church was like life, with all its characteristics. There was the period of over-zealous youth; that of the prime of vigor and strength, and there was the age of decrepitude. This period of decrepitude he believed the church had now reached.

All the religious systems are now decaying—as Mr. Urmy says, they are now in their "age of decrepitude." It is not to be wondered at, either. Light and knowledge have torn away the cloak, and they are seen in all their deformity. Creedal bigotry and antiquated delusions are dying out.

Was it a Spirit Voice?

Last month an officer of the V. A. S. was in the course of his duty instructed to defend a client whom we will call Z. on a charge of bigamy. The facts were as follows: "He had married a woman whose husband had made him co-respondent in a divorce suit, and some years after, believing that his wife had between her divorce and the marriage with him, married another man, and that he was not her legal husband, he married another woman, having years before left the woman he had married, owing to domestic disagreements. Z. was prosecuted and committed for trial, and remained in the Melbourne gaol pending his presentment at the Supreme Court.

While incarcerated there his solicitor called several times upon him to prepare the defense and on the last occasion he told his legal adviser that he was sure there was something wrong with his first marriage, for something kept whispering the fact to him and prompting him to enquire, and "that the voice could be heard by him and yet was not audible in the ordinary sense, and that the night before when he lay on the board in his cell thinking, and the voice occasionally heard and all quiet in the gaol, a loud knock came on his cell door, and he was sure it was not a human being, for only the warder could be in the corridor, and

that the latter would not knock without a cause, and if he did knock he would have made some enquiry, and if it had been a warder his retreating footsteps would have been heard on the stone flagging."

The solicitor went away musing over this strange communication, and it resulted in his going to the Supreme Court and making a search in the matter of the old divorce suit, and to his intense surprise discovering that the husband of Z.'s first wife had never properly completed the divorce, and consequently this woman was still his wife, and the marriage with Z. a nullity, and the last marriage of Z. the only valid one, with the result that bigamy had not been committed. Z.'s solicitor communicated with the Crown Law Department, and the prosecution was abandoned and Z. liberated from prison.

The fact of this imperfect divorce was a very unlikely one, as the injured husband of the divorced woman had long ago remarried, and Z. could not have known of the slip; for had he known, he could have communicated the fact before and have been discharged at the lower court, thus saving himself considerable expense and discomfort. Z. knew nothing of Spiritualism, and is a young man of very inferior education, and follows the occupation of a hawker.—*Harbinger of Light.*

The first thing that can be said in truth about Spiritualism, is that it is "a matter of fact," and every investigator must have the evidence which compels conviction. Inferences can be drawn *ad libitum* from the facts established.

Mrs. Dr. H. Wyant has removed to 2116 Chaney St., Toledo, O. Her work in that city has been marked with success.

Mrs. Lida B. Browne has a Spiritualist story in the *Banner of Light* for June 25, which is very interesting. It shows clairvoyance, clairaudience and mind-reading, and will awaken thoughts of spirit-communion in all its readers.

Mrs. Georgia G. Cooley, who was arrested in Chicago last March for shop-lifting, was, after an exciting trial, acquitted on June 27. The arrest was a stupid blunder of a detective. She was taking a piece of veiling towards the light to inspect it, when arrested.

JOSEPH D. PIERSON.

In May there passed away in this city a man whose name has been almost a household word among the Spiritualists of this community, and whose memory deserves more than a passing notice. For many years "Father Pierson" was actively identified with the local society, but as the infirmities of age became more and more exacting, he was missed from the weekly meetings—although his interest remained unflagging. He was born in New Jersey, and had he survived until June 21, would have reached his 91st year.

He was endowed with a strong physique and a marked personality, and had he enjoyed the educational advantages which are common at this day, he would certainly have been a light in the world of letters. His reading took in a wide range of subjects, and his contributions from time to time, to periodicals, show him to have been a natural literateur. Seldom did one meet a man who could more concisely express his logical thoughts in more eloquent diction than did this plain, unobtrusive cabinet-maker.

The following quotation from a series of articles published in the *Banner of Light*, upon "An Examination of the Writings of the Ancients," will give an idea of some phases of his character, as well as show his style:

"But one purpose is thought of or hoped for, and that was, and is, to place before the reader, as clearly and definitely as possible the exact truth as it appears to myself, volunteering no expression of opinion on any topic or theme, except where the most indubitable evidence held out a sure warrant for such indulgence. I have scrupulously avoided all exaggerations, knowing as I do that one of the most favorable points for a writer to gain with his readers is reliability on all occasions and under all circumstances. A desire to live truly is, to my mind, indicative of the highest type of manhood and womanhood which the world affords to progressive humanity to-day."

Fidelity was, perhaps, the most marked feature of his character, and cheerfulness the ruling trait of his disposition. Those who knew him intimately in his active days, visited him in his shop, which also served as his home, and always found him contented and happy, surrounded by his neatly arranged tools, his large library and domestic comforts. A hearty welcome was granted each one—a hand-gasp never to be forgotten, and a beaming smile from the clear spectacled eyes. That little shop sheltered many varied guests, for old and young, rich and poor, the high-church rector or the no-church-free-thinker, all were welcome visitors, to whose questionings he gave willing answers or needed advice.

In the simplicity of his life, with its broad outlook on humanity, and his uncomplaining hopeful attitude toward every vicissitude of his long and varied career, he was like a modern Diogenes or Socrates. During the past few years a difficulty in locomotion seemed to be the only sign of advancing age. The few faithful friends who still sought his quiet retreat never heard him repine, but found him interested in their experiences and always eager to tell of his latest readings on his favorite topic—*Spiritualism*. Thus he drew ever nearer and nearer to the Summerland, and seemed ready to go, joyously awaiting the summons to "Come up higher." X.



The Editor is not responsible for the opinions of correspondents.

Prophecies for 1898, 1899, 1900.

TO THE EDITOR: I desire to place these prophecies on record in the PHILOSOPHICAL JOURNAL.

AMERICA.—Written May 27, 1898.

There will be a railroad accident on the Broad Gauge, in the vicinity of Oakland—two trains coming together, with some lives lost and others injured.

There will also be a ferryboat accident between San Francisco and Oakland—some lives will be lost.

There will be a Narrow Gauge train accident, also in the vicinity of Oakland, in which we see some cars surrounded by water.

The northern part of California will suffer another severe earthquake. Much damage will be done.

A great storm will do much damage to the Northern Coast and San Francisco harbor.

The city of New York will suffer by a tidal wave.

The White House was shown to me draped in black. A dark cloud is resting over President Wm. McKinley. I will describe a vision which was shown to me on May 25, 1898. A bright spirit came to me and said: "See what we have to show you concerning our country, America, (for I am an American)." He stepped aside, and the White House at Washington, D. C., came in front of me, draped in black. Seeing it, I turned to my visitor and said, "What meanest thou by showing me this scene?" He again pointed for me to look, but did not explain. I began to show signs of restlessness, when he pointed to a coffin heavily draped in black. Then all faded away. I looked for my visitor: he reached out his hand to me, saying "Danger!" and then faded away. As an American citizen I should have been glad had this been otherwise. Though being used to visions ever since childhood, this left me in a very excited condition.

Many strange deaths will happen before the close of 1900. Also strange heavenly signs will be shown to mortals, as never have been recorded in history. These signs will be seen now and then up to 1910. Church people will call them forewarnings from God, but we call them natural consequences of atmospheric conditions; according to the laws of Nature.

ENGLAND.—Written May 27, 1898. Queen Victoria will pass out, very quickly, between June and December, 1899. When death, so-called, comes she will be found alone.

London will experience a severe earthquake, doing much damage to London and vicinity, before the close of 1899.

England will be in trouble, diplomatically. We see two conditions of war for that country. We also see a general upheaval for it up to 1900.

Then we see better times, financially, after 1900, but there will be trouble between England and Russia. There will also be a severe train wreck with many lives lost.

One steamboat disaster will occur, which will be very severe, with many lives lost. This will take place near London, for I feel London's influence.

ITALY.—Written June 10, 1898.

The Pope will pass out in 1899. He will pass over quietly, without pain or suffering—he will go to sleep, so to speak, not to open his physical eyes again. After the new Pope has had the reins a few years, there will be dissension among the high officials of the Church, and a division: Catholicism will have two Popes—one who will reside in America, and one in Rome.

The King of Italy will pass out very quickly and mysteriously, before 1899 is past. It looks like assassination.

SPAIN.—Written June 16, 1898.

Spain will see much trouble for a long time to come, and will lose the power over the people. A deep-laid plot, which was the cause of Premier Canova's assassination, is yet brewing, of which General Weyler is the instigator. He also planned the destruction of the battleship "Maine," and has planned the destruction of another American battleship. It will be in a foreign harbor—the explosion will be internal, not external. This will occur after peace has been de-

clared between America and Spain. Gen. Weyler will seize the throne of Spain. His plotting will cost his life.

Premier Sagasta will journey to the land unseen by physical eyes, before 1899 has passed. Gen. Weyler is the instigator also of a plan to destroy the life of President McKinley.—ARAJOR. (My prophetic guide).

THE WAR.—Written July 1, 1898.

Capt. Sigsby's ship will meet with a serious disaster.

Fiveships, which appear to be Cameron's squadron, are shown as creeping along in the shadow of cliffs, which shows their movement to be secret. But they are surprised by our fleet, and retire with one ship seemingly on fire. This will thwart their object.

The war will practically end in August, but will not be diplomatically settled for some time.

DR. M. MUEHLENBUCH.
Oakland, Cal., July 1, 1898

A Psychometric Reading.

TO THE EDITOR:

The following is a psychometric reading of Wm. McKinley, given after his nomination, July 23, 1896:

Holding the photograph of one who by nomination has been brought before the people of the United States as a Republican candidate for the presidential chair. I sense him as a shrewd and well-considering character. Born and raised an aristocrat, he shows reserve in every movement, while he is a thorough business man. Although he has seen reverses in business and disappointments in life, they have furnished his schooling.

I sense him as an admirer of intelligent women, and as a husband he carries all traits of a desirable life-companion. Though in the choice of a wife, he has considered his station in life as much as his happiness, never stepping blindfolded in a mere marriage of love alone.

His career in life has brought him in contact with the wealthiest men in his country, and owing to their choice and power he stands to-day at the threshold of the highest position in the United States which can be offered to America's sons. Unless two parties vote in a body he may be looked upon as your next president. Pray that the duties of a president may not rest upon his shoulders, as it will be his fate to have a very thorny road.

After the honors and ceremonies of the inauguration are over, dissatisfied laborers will come to strikes and riots, trying to gain their rights. The time is at hand when the poorer classes reach out for freedom from the shackles of money. The human race needs uplifting. A reform is at hand, which will shake the foundation of the White House. We stand before a crisis which will make the ending of this century an event in the world's history.

Humanity no longer will suffer the trampling down of poor creatures, and only by the use of weapons will peace again dawn upon the downtrodden sons of the oppressed. Blood-shed and war-cries are so plentiful in your term of administration that you will feel a free man after your term has expired. It will take your utmost endeavor to avoid a revolution. One single term will satisfy your ambition, and you never will have the desire to serve another term.

As a president you will have a very close shave of being killed. Heed the warning and mark the time—in the year 1899, between March 1 and May 1. Do not by any means undertake a trip; avoid, at that time, all public gatherings; be careful of your own surroundings, and you may in this way ward off an attack made upon your life. A man of the age of 24 to 26 years, with a foreign type of nationality, with dark and large eyes, of a dark complexion, with black, bushy hair, is waiting, with a deadly weapon, to free this country of its ruler. If his blow overtakes you it will prove fatal and you will fall a victim by the hand of a desperado. If your life can be spared, its latter part will be quieter than before, and the experiences you have gathered in your public life will satisfy your ambition for your remaining years.

Whatever is the outcome of the election, by no means oppress the poorer classes; they are Americans, as well as yourself, and need protection, while the wealthier classes are protected by the power of the mighty dollar.

May the angel world be with you, guide your footsteps, and give you true inspiration, that you may rule the country for the benefit of the poor, and be a blessing to the entire Nation,

to be felt from generation to generation.—Written by Mrs. T. Crofts.

[Mrs. Crofts has consented to give a few psychometric and graphological readings, to those who may apply for them—(Graphology is reading character from hand-writing). Send to this office some of your writing, or a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.—ED].

Young People's Union.

TO THE EDITOR:

The committee on local arrangements for the first annual convention of the Young People's Spiritualist Union, organized at the Rochester Jubilee, are actively at work.

The convention will be held at Lily Dale, N. Y., on the Cassadaga Camp grounds, August 9-10-11.

In connection with the regular business sessions there will be a Young People's Meeting, a public reception to all visiting delegates, an entertainment and one or two pleasure-trips to points of interest near the camp.

Sub-committees are being appointed, young people in various parts of the United States and Canada are being communicated with, regarding the program and the printed program is now ready for distribution.

Miss Etta Prettyman, Lily Dale, N. Y., has been appointed correspondent for the convention and all who wish general information can secure same by addressing her, enclosing stamp.

Information concerning the business of the Convention can be had by addressing the National Secretary, Miss Anna M. Steinberg, 506 12th street, N. W., Washington, D. C.

Programs may be had on application.—EVIE P. BACH, Chairman of Committee on Local Arrangements.

Do Spiritualists Need a Creed?

TO THE EDITOR:

They have been without any guide for 50 years; have learned much, become quite numerous, but many do not know what they believe. We want a creed that is all truth (facts and reality) a set of principles discarding all miracles and wonders, to explain what Spiritualism is and how it acts—one that makes intelligent and noble men and women, (not ignoramus); principles that will show the facts and reasons why, so that by studying them, they need not take other's opinions, as now, but learn and progress in reality without other help. There is nothing that Spiritualists need more at the present time than a true set of principles for instruction in facts. Nothing will unite and progress them more.

The code should be left open for the addition of more truths or discarding anything found not true—at each annual meeting.

I do not wonder that so many rebel against a creed. It is the falsity, horror and inconsistency of other creeds, that sets them against all creeds, but no true Spiritualists will object to a proper code of principles.

Dr. E. B. Southwick.

The Reviewer.

Ariel; or the Author's World, a metaphysical story, by Mary Platt Parmele, author of "Evolution of Empire Series," "A Short History of Spain," etc. Price 25 cts. New York: The Alliance Publishing Co. For sale at this office.

This is an occult story, the chief characters being two authors—one a psychic and the other a skeptic. The latter is not so successful as his friend and wishes to learn the secret of his success, which secret is only given upon a vow that the skeptic will do anything required of him, the first sacrifice exacted being the burning of his latest and most prized manuscript. By degrees he is then initiated into all the mysteries of the occult world, and shown the source of all true inspiration. He develops the trance condition and visits the spirit world. Here he meets a wondrous being called "Ariel." Upon returning to his body he expressed supreme disgust with the manuscript he had formerly so reluctantly burned. Upon asking his friend to suggest a subject, he was advised to describe "Ariel."

All lovers of romance will find this book both pleasing and instructive.

Winter and Spring.

Spring, spring, O comest thou hither,
And drivest these dark clouds away;
We are tired of so much winter,
And are sadly longing for May.

O, wouldst thou but bring us the flowers,
The birds and the bees that are gone,
And make this world of ours
With beauty and harmony throng.

Winter has covered the hills with snow,
The branches he bends to the ground,
While in anger hither and thither doth blow
And maketh large drifts all around.

Please tell me, Spring, will you come?
Will this winter ever end?
We are waiting now to welcome you,
Our unforgotten friend.

I am here; so welcome the springtime,
And remember while you sing
That in years to come there's a wintertime,
But after each winter there'll be your
spring. LEOLA MARGUERITE PRIOR.

Moses a Materializing Medium.

Whether Moses was a clairvoyant, or Ex. 3: 2-6 was a case of materialization, may never be definitely known. It reads as follows:

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, here am I. And he said, draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy Father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face for he was afraid to look upon God."

Here was an angel and a spirit light; it may have been a materialization; the most satisfactory cases of materializations I have ever seen were where the materialized forms brought their own light. It will be noticed that the power manifesting here is called an angel, the Lord and God. All of this proves that the Lords, Gods and other beings who gave these manifestations in olden times were only angels. Angels are only messengers; that is the meaning of the word. It can be abundantly proved by Scripture that angels are spirits of the departed.

This angel, or lord, was the God of Abraham, the God of Isaac and the God of Jacob—not at all the God of the Universe, nor even of this little world. Up to this time, he was only the God or guide of these three individuals. He now proposed for the first time to be Moses' God, and said, "certainly I will be with thee." Also he promises to be the God of the Hebrews. See verse 18. Never until after the Babylonish captivity was there any claim made that this God was anything more than the God of the Hebrews. He promised them that if they would comply with the conditions he would take them to a land with which he was acquainted where there was plenty of milk and honey, and where they would enjoy the fruits of the labor of other people, and that without paying for it. See Deut. 6:10-11, Josh. 24:13, Psalms 105:44-45.

In Ex. 4:1, Moses fears the people will deny his mediumship—that they will say, "the Lord hath not appeared unto thee." Indeed Moses was not quite satisfied himself that it was not hallucination; so in verses 4 to 10 evidence is given to him and a mediumship is imparted which he is to use in case of necessity.

In verses 12 to 18 this angel promises to impart wisdom to Moses and eloquence to his brother Aaron. In verse 27 a mediumship comes to Aaron, and he is told to go out into the wilderness to find and greet his brother Moses.

Moses' mediumship was used so much it nearly killed him, and perhaps it would if it had not been for the superior wisdom of his father-in-law. Ex. 18:14-15-16 records the matter as follows:

"And when Moses' father-in-law saw all that he did to the people he said, what is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, because the people come unto me to inquire of God; when they have a matter, they come unto me, and I judge between one and another, and do make them know the statutes of God and his laws."

That is, the people came to Moses for sittings. In verses 19-23 the father-in-law lays before Moses a plan which will relieve him of much of his work. MOSES HULL.

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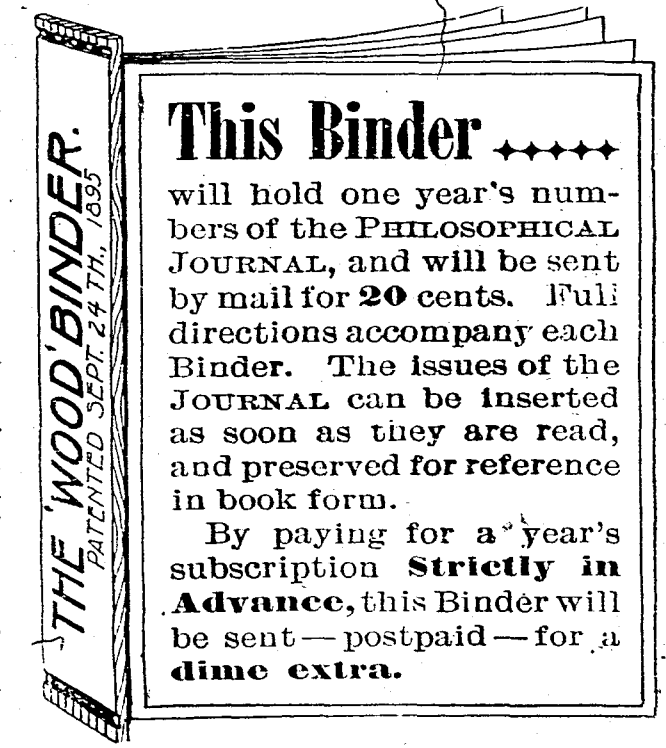
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Spirit Letter from Lincoln.

The Rochester, N. Y. *Herald* of June 1, 1898, contains the following account of the reading of a letter on the last day of the Jubilee. Col. S. P. Case, of Philadelphia, Pa., who gave an address on "Abraham Lincoln and Spiritualism," was an intimate friend of President Lincoln and was present at many of the seances which it is known were held at the White House during the Civil War. A spirit letter from Abraham Lincoln, received by Col. Case, last December, through a medium, was read to the audience. The letter follows:

My very honored and esteemed friend Case: Your note duly at hand. Allow me to assure you of my continued labor in your behalf and of my interest in your welfare, both spiritual and material. To sustain the material requires financial assistance. For this reason we aid you in your battle for right against oppression of judicial injustice, monopoly and combination. We see in the future bright and promising prospects for you, my friend. Monopolies and trust combinations are doomed to perish. The masses will rise in revolt against class legislation, class jurisdiction. This is a country for the people and by the people, and the people will win against wrong, injustice and oppression. I am not desirous of witnessing a reproduction of the bloody conflict of the late war, but I predict that unless in the near future things change quite materially, and equality is granted to all alike, there will be a more bloody conflict than this glorious country of ours has experienced. I do not say this to create alarm but as a watchword and a warning to the oppressors of the human family.

Church, pulpit, politics and press are the great factors of the ruling as well as damning mankind, and not alone in this land of the so-called free, but in all countries on the face of the earth. In fact if man doubts a trinity, let him delve into the workings of pulpit, politics and press, and he will soon be convinced of the trinity and the possibility of three being one. Your long drawn out case for right and justice against a mighty combination and concentrated wealth is evidence of my assertions. Justice is hardly recognized in our grand country. Politicians and preachers hold the reins of the government. The poor are becoming poorer, the rich much richer. The great wealth of the country is controlled by the few. The masses are subjected to the whip of the monopolist. Children are starving, men and women commit murder and other crimes for the scanty allowance given by the jail. Crime is on the increase, foreign countries laugh at us, and upon our very threshold commit the most horrible of crimes, the shedding of innocent blood, rapine and robbery. This under the very eyes of civilized people. This under the banner of freedom, and under the grand old glory. This I say is presented by our government because of our bankers at Wall street. In time there will be a worse condition in America than in the countries of the Old World.

The spirit world is bringing to bear a mighty power and we hope to crush out the tyranny by reason. It requires the assistance of such noble self-sacrificing souls as yourself to bear the banner of freedom on to victory. To-day there is a mighty effort and pre-concentrated action on the part of church to blot out Spiritualism. Why? It is because of its grand moral teachings. I will help you all I can to bring about a decision in January but cannot promise now to succeed, but will do our best. Trust to us our brother and we will guide you safely over the billows.

Affectionately yours, A. LINCOLN.

A reporter of *The Herald* was given the original copy of the letter, which is composed of 18 pages of single sheet note paper, the top surface of which is of shiny black, upon which the words are written in gold. He was told that these sheets were placed with a gold ring between two slates, fastened together, and that when taken from the slates, after the spirit of Lincoln had finished its correspondence, the black surfaces had been found to be covered with the handwriting of the martyred President.

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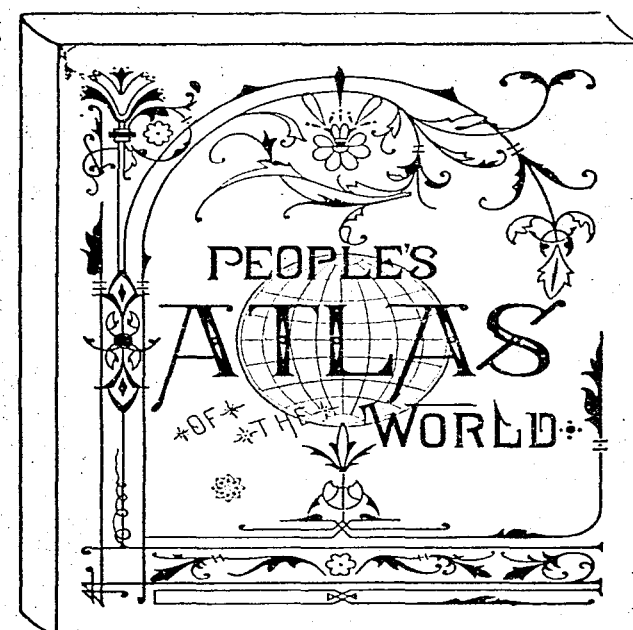
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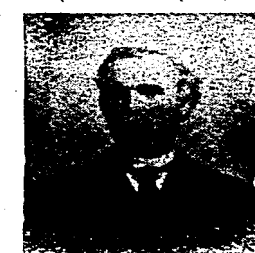
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PHILOSOPHICAL JOURNAL

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If that date is past, please oblige us by sending a remittance to move it ahead.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

If you intend to visit the Camp at Lily Dale, send to W. H. Bach for full particulars.

California State Association.

The Board of Directors held an adjourned meeting at 605 McAllister St., San Francisco, on July 2, at 8 p. m. After routine business, State Organizer Norton reported that 160 letters had been mailed to different localities, and 23 answers received, some of the writers being inclined to organize and obtain charters of this Association.

Communications from Dr. Muehlenbruch, W. D. J. Hambley, and Francis B. Woodbury were read and placed on file.

Mrs. Addie L. Ballou was recommended for appointment as a Chaplain in the Army.

A motion was made that the Board appoint a delegate at large where no auxiliary Society exists, and that credentials be sent them in time to attend the State Convention.

Committee of Arrangements for the State Convention: B. F. Small, Chairman; Richard Young, Thos. Ellis, H. L. Brown, and M. S. Norton.

The Board will in future meet in the lower hall, and all those interested are cordially invited to attend. Notice will be given by the Secretary to each Director, and published in the JOURNAL. The Board adjourned to meet the first Sunday in August.

JOHN KOCH, Sec.

Local News Summary

Edited by M. S. NORTON.

SALUTATORY.

In assuming the editorial management of this department of the JOURNAL, we are actuated by a desire to extend our sphere of usefulness. We believe in the people, and will deal directly with them in an honest, straightforward manner, and hope for the same treatment from them. We shall endeavor to keep step with the "forward march" of the liberal thought of the day, perhaps sometimes leading and perchance sometimes being led, but always working for the greatest good to the greatest number.

A wise man has said, "In a multitude of counsel there is safety." "Come, then, let us reason together" and see if in this department of the JOURNAL we may not be able to give expression to the collective mind of all liberal thinking people, who love the cause of truth and justice.

Let us hear from the people, the mediums and all the workers along liberal lines, and let us work together for the good of the cause we love so well. M. S. NORTON.

Send News.—We want reports of meetings and a word from mediums and workers all over the State, and expect to have the JOURNAL so full of news and other good things that no one can afford to get along without it. Other meetings and mediums will be mentioned later on.

The Universal Spiritual Association.—For more than two years this Association has held public meetings every Sunday from 12 to 4 p. m., at 20 Eddy street, San Francisco. Dr. Hall is the presiding officer, Mrs. Usher the medium, and excellent music is furnished by Miss Lee, of Santa Rosa. The sessions are devoted—principally—to discussions of the problems of life. These meetings are very important as an educational factor, and have been likened unto a mirror into which you may look and see yourself as you really are. These worthy people have succeeded in maintaining a meeting of this kind where all others have failed. They deserve much credit, and we hope to publish every week, a report of these meetings together with a few words of wisdom from the genial chairman.

Mme. E. Young.—This marvelous psychic is located at 605 McAllister St., Oriental Hall. She holds three public meetings a week, and they are largely attended.

The genial Professor provides the musical entertainment, and the proof of the continuity of life and intelligent communication can always be had upon application.

The Ladies' First Spiritual Aid Society, located in Occidental Hall—Mrs. D. N. Place, President. They hold monthly socials and weekly business meetings. The ladies are always able to speak for themselves, and the columns of this Department are always open to them.

The Children's Progressive Lyceum, (Mrs. Wadsworth conductor) holds sessions every Sunday morning at 10:30 o'clock at 909 Market street, San Francisco. Its aims, objects, hopes and ambitions, will be explained later on, by those who have devoted so many years to its organization and maintenance. The JOURNAL sends greeting to the members—both young and old.

Free Meetings.—There are three spiritual test meetings held in San Francisco, every Wednesday evening, with open doors and free admission. The Peoples' Society (Mrs. May Drynan, president) holds meetings at 111 Larkin street. The Mediums' Protective Association (of which W. T. Jones is the presiding officer) meets at 112 1/2 Oak street. Dr. Rin-es' meeting is located at 335 McAllister street. These meetings are all well attended, and our patient faithful mediums bring consolation to many troubled souls through the messages and advice that comes from those who have gone before. At these meetings you will meet Mrs. Finnican, Mrs. Bird, Mrs. Place, Mr. Simpson, Mrs. Clara Mayo-Steers, Mrs. Jennie Robinson, Mrs. Griffin and many other mediums, speakers and workers. Let us not be strangers, Brethren! Let us hear from your meetings; something short, sharp and full of news.

The Young People's Progressive Society.—The fortunes of this Society are presided over by Mrs. Louisa S. Drew. They have moved into new and permanent quarters in Occidental Hall, and we understand devote most of their time to the development of the social faculties, which have so long been dormant in the Spiritualists of this city. There are many bright minds among the young folks. Tell us about your meetings and socials.

Watsonville.—Mrs. Belle J. Morse, that well-known, energetic worker in the spiritual cause writes that there are many Spiritualists in that vicinity, but they are scattered and lack a leader. She intends to make an effort to organize a society there in the near future, and will send delegates to the State Convention. Mrs. Morse is an advanced thinker, and concludes by saying that "she sometimes feels like Robinson Crusoe cast upon a desert island—all alone." Let us hear from her often.

Santa Rosa.—J. V. Aldrich and wife, the veteran Spiritualists of Santa Rosa, write of the great number of Spiritualists there who lack leadership and organization, and tell of the last Anniversary celebration held in their parlors, when 50 Spiritualists were present. They are advocates of free meetings, and organization upon a spiritual basis. The wife has been a medium for more than 15 years. They attend every State Convention. "May their tribe increase."

Mme. Montague.—All lovers of truth and progress will be pleased to learn that she has recovered her health and spoke to a San Francisco audience last Sunday evening. We welcome her to the field of active labor, for the harvest is ready and the laborers are few.

Mrs. Lillie tells us she will, on July 11, start for the East. The Society of Progressive Spiritualists having re-engaged Mrs. Lillie for the coming year, will give her a vacation of six weeks, in which time she will visit their summer home at Lily Dale (Cassadaga Camp) to dispose of home interests there, if opportunity presents itself. She will also visit Lake Pleasant, returning to San Francisco about Sept. 1. We are glad to see that some societies recognize the advantage of having settled speakers. Mr. and Mrs. Lillie have also had a call for the coming year to preside over a society at San Diego, Cal.

Mrs. Hendee-Rogers has returned from a visit to her son at Dixon, and has resumed business again at 534 Page St.

Mrs. R. Cowell has been laboring for the First Spiritual Union of San Jose, during the past ten weeks, the hall being crowded. She is creating quite an interest in other localities. Her tests are always recognized.

Mrs. Dr. Alice Tobias, who has been traveling in the Southern portion of the State, has returned to this city, and is located at 560 Minna St. She brings tidings from the Spiritualists of the interior which will be published next week.

Mrs. Lois Waisbrooker has now returned to San Francisco, and is located at 1225 Mission St.

Dr. R. A. Stitt is still holding his test meetings at 335 McAllister St., every Sunday evening. Healing the sick is made a specialty, and messages from the spirit world are given by the Doctor and others.

San Francisco Free Thought Society have organized and elected Thos. R. Simpson president. They hold meetings every Sunday evening at 909 Market St., and socials monthly. Mr. Sawkins is the speaker, and was greeted last Sunday evening by a large and enthusiastic audience.

Passed to the Higher Life.—Mrs. Lizzie Ford Sawyer aged 46 years. Our departed sister was an active worker in the cause of Spiritualism; a member of the Ladies' Aid, and Seven Pines Circle, G. A. R.; also a Daughter of Liberty. While her bodily presence will be missed from our gatherings, she will be with us in spirit. Mrs. Lillie conducted the funeral services.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

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DEAR DOCTORS:—I am well and do not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the angels forever bless you. Very respectfully,
WM. H. GRIER,
June 17, 1898. Clinton, Ills.

The Doctors will be more than pleased to hear from any sufferer and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which contain the latest scientific pronouncements in these diseases, which they will be pleased to mail free upon application.

YOU SHOULD WRITE TO-DAY, Giving NAME, Address in Full, with SEX, Age and a LEADING SYMPTOM, and receive their carefully prepared, CORRECT DIAGNOSIS of your case, with valuable printed matter concerning it, FREE.

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No. 2.

THE BORDERLAND.

Experiences in Metapsychosis.

MRS. SARA A. UNDERWOOD.

The Standard Dictionary has the following definition of the word Metapsychosis: "The action of one mind or spirit upon another without interposition of any known physical agent." This seems to me a good word to adopt in speaking of the frequent experiences which come to most persons in every-day life, which surprise us for the moment into saying, "How singular!"

"Now that is queer," or "What a coincidence!" which we sometimes remember for a long time, or if of only slight import, straightway forget, and so rarely make note of, that, when something recalls the incident, we are not quite sure as to the details. These constantly-recurring instances of mind-forces "without interposition of any known physical agent," which we now call "telepathy" and other terms, should, it seems to me, be more generally carefully noted at the time of their occurrence by all thinking people as data for future investigations in the direction of mind exploration.

The most common forms of metapsychosis are the "crossing" of friendly letters, the sudden revival of interest in thought as to a friend or acquaintance whom you have not seen or heard of

for some time, who soon after rings your doorbell, or hails you from across the street, or sends you an unexpected letter, or of whose illness or misfortune you hear from a mutual friend. Sometimes the metapsychosis comes by way of a dream or some strong mental "impression" of some misfortune to occur, or of someone you should help in some way. If we should each make note at the time of occurrence of such incidents it would help us individually in the study of our mentality and eventually lead the way to discovery of laws of our being.

As the investigators of physical science have very clearly proven that in the realm of the visible world even seemingly simple effects are always the result of causes which unerringly operate through laws universal in their working, unvariable in their outcome. So to-day many minds are awaking to the fact that in the invisible world of mind, laws as unvariable govern each apparently trivial effect.

Personally, I have for some time made note of many of these seemingly trivial coincidences and propose to give the readers of the JOURNAL a few

instances from my notebook, in hopes that it may arouse others to do the same as from time to time they occur in their own experience. The crossing of letters is so frequent an occurrence with me that when I feel a strong inclination to write a letter to a friend after some interval of non-interchange of thought between us, I sometimes hesitate to write until I wait a day or two for the letter I feel pretty sure is already formulate in that friend's mind or on its way to me. This is especially true of those friends with whom I am in strongest intellectual or spiritual sympathy.

As I already have published in *Light of London*, an article descriptive of my success in deliberate attempts in thought transference, I confine myself in this paper to evidences of this Metapsychosis which came to me unexpectedly, I condense from my note-book.

One night several years ago, when in Chicago, I

tions are generally re-awakened, though sometimes we wrote oftener. Her young daughter also occasionally wrote to me, and sometimes also addressed the envelope for her mother's letters; so when I took out of the letter-box one morning a letter from Pittsfield, addressed to me in the daughter's hand, there was nothing unusual in that fact, and the last time I had heard from Mrs. S. she was in fairly good health. Yet as soon as my hand touched that letter there flashed into my mind strongly this thought: "Suppose V. has written me to tell me of her mother's death?" My next thought was, "What an absurd idea?" But when I opened the envelope the only words it contained were: "Mamma died very suddenly yesterday—will be buried to-morrow, the—. Am not able to write more now. Will send particulars later." Signed by the daughter.

Instances of telepathy between persons living in the same house are very frequent. In a house where I boarded for a while there was a young girl of peculiarly sensitive nature employed who constantly surprised me by experiences in this line. One day I wished particularly to speak to her in regard to something, and started from my room up stairs to call her. On the stairway I happened to think that she would just then be very busy in the kitchen and I could just as well wait until she was more at leisure. Before I reached my room she called from the bottom of the stairs, "Did you call me, Mrs. U.?" I told her that I had not called, had only thought of doing so. She said she heard me quite distinctly. I told her she must have heard my mind-voice.

Another day I was in my room writing some verses which a few days before she said she wished she had a copy of, with which I intended to surprise her. Before I had quite finished she came running up stairs and knocked at my door. She asked me if I wanted her for anything, for she had just seen me in a sort of clairvoyant flash, sitting writing, and so she supposed I needed her for something. I told her I did not need her but was thinking of her, and showed her the verses with her name at the head.

One day the only mail matter which came to me was a large square sealed envelope with nothing on the outside to denote its contents. As she handed it to me she passed on to another room to carry its occupant his mail. I opened the envelope in my room and found that instead of a letter it was only an invitation to a spring opening of a dry goods store. As she passed my door again I called her, intending to say, "As this is all about spring dress goods you can have it; I don't want it," but before I could speak she said, laughing, "Well don't you want any of those spring dress goods?" I was surprised and asked her how she knew there was an advertisement of that kind

Automatic or Spirit Writing, by Mrs. Underwood's hand.

Sphere of Women widens With Progress of the Race

Sphere of Women widens With Progress of the Race - Copy by S. A. U.

Robert Cross

Robert Cross - Copy by S. A. U.

Charlotte Bronte, Author of Jane Eyre - Copy by S. A. U.

Bealish

C. R. Black - Copy by S. A. U.

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Ruinous is the power exercised by such individualities

Ruinous is the power exercised by such individualities. - Copy by S. A. U.

This is a sample of one of the pages given in her Book of 352 pages—which may be obtained at this office for 50 cents.

dreamed of calling on an absent and aged relative living in the East, who, when last I heard from him, was in usual health. I dreamed that I had called to see him because I had heard of his illness, but he was putting on his hat and overcoat to go away somewhere, when suddenly he began to fall and I put out my hands to save him from falling and when I laid him on a sofa I saw that he was dead. The fright awoke me. The next morning I recalled my dream, but said to myself, "My dreams rarely come true, and as he is so like his mother, who lived till she was 93, he will probably live to near her age." I had just formulated that thought in my mind when the door bell rang, and I opened the door to be handed a telegram telling me of his unexpected death the day previous. The one who sent the telegram that morning had probably been thinking during the night of doing so.

There was a friend of my girlhood living in Pittsfield, Mass., with whom I had always kept up a correspondence at rare intervals, more commonly in later years. We wrote each other about Christmas or New Year's time when old recollections

inside the envelope. She replied that she *didn't* know, "only it just came into her mind to say that; she didn't know why."

Once when she brought my mail, I said of a thick square parcel which looked like a book, "I wonder who sent me this book?" She replied quickly, "O, it isn't a book—it's a photograph!" I told her she was mistaken, but she still insisted it was a photograph. I was busy and did not open the package for some little time, but when I did, found that she was right, though it was so covered with thick wrappings it looked like a book. I was not expecting any photograph.

Once when a friend from the country was visiting me, as she was about to depart I wished to give her some little memento of her visit, but I had been ill and unable to get out to the stores, when suddenly it occurred to me that I had a very pretty comb and hair brush quite new, and as I gave them to her I said, "they will do for your spare room," and the next moment wondered why I used those words. To my relief she exclaimed, "Well, that is odd, that you should give me these, for I told my daughter just as we were starting that I must remember to buy a new comb and brush for the spare room, and I forgot to do so!" Such incidents have been very common in my experience, and I only give this as a specimen of many.

I must close this paper with one experience which struck me as very strange when it occurred, at a time when I had no belief in spiritual things, and had given little attention to the study of mental phenomena. When living in Boston I had become much interested, through sympathy with the woman in the case, with the discussion in certain newspapers of the matrimonial affairs of a well-known couple, because the husband had left his faithful wife of many years' companionship for another woman, and was trying his best to make his friends think he was justified in breaking his wife's heart, for she died very soon after the separation. I did not know either of them personally, only through their writings, but some of their personal friends were also my friends, and from their representations I had become deeply interested, and disgusted with the course of the man.

One afternoon I took the street cars from our home in Dorchester to do some shopping in the city. Incidentally I called at Mr. U.'s office just before taking the cars to return. Nothing was said then of the case, nor had I thought of it for some weeks, when all at once, as I sat quietly in the cars, half-way home, my mind reverted to the matter, and the strongest storm of passionate indignation at the man's conduct swept over me like a flood; I longed intensely to meet him face to face so that I could give expression to my contempt for his wicked treatment of a lovely woman. This uncalled-for fury of anger in my soul raged for nearly half an hour, and really excited my own wonder at myself; but just before I reached home the storm lulled as quickly as it had arisen, and after it was over I fairly laughed at my own foolishness, and when my husband came from his business an hour later I could not refrain from telling him my ridiculous experience. I expected him to smile, but instead he looked at me curiously, and asked, "About what time was it that that mood took you?" As it chanced, I knew the hour and told him, and I was surprised and puzzled when he said: "That is really odd, for just at that time Mr. A. (the husband) who is here on a visit from New York, came into my office with Mr. C., a friend of his, and they both talked the matter over with me asking me to help smooth the matter over with the public, as A. thought he was misunderstood, since the separation had been by mutual consent, etc. And I was thinking how glad I was that they had not come in while you were there, knowing that you feel so indignant about the affair."

Now as I feel convinced from study and observation that in the realm of mind, as in the realm of the physical, every effect is due to some related cause, and though the majority of people, when they relate some even more striking exhibition than I have given of "the action of one mind or spirit upon another without interposition of any known physical agent," which has occurred in their own experience, feel called upon to do so in a tone of apology, saying "of course I don't believe it was anything but a coincidence, and merely accidental—but wasn't it queer?" Yet it seems to me that scientific minds should carefully note all these "happenings" and evolve therefrom some of the spiritual laws of which they are the result—so at last may be bridged the chasm which to the majority of embodied souls seems to separate the world of spirits from the world of matter. This scientific work the Society for Psy-

chical Research is now measurably attempting, and all Spiritualists should be grateful to it for its work, and help it on in whatsoever way they think most desirable.

735 North Fifth St., Quincy, Ill.

Declaration of Principles.

BRO NEWMAN:—As there is a very general demand for a concise statement of principles, I present the following preamble and statement as covering the whole ground in few words. I should much prefer a more lengthy statement, but will be entirely satisfied with this. But I would not be willing to leave out any idea herein embodied. If they can be more clearly and concisely worded it would please me much. J. S. LOVELAND.

PREAMBLE.

All great movements of human thought and effort have rested upon some special system of philosophy, and that philosophy has embodied certain categories of human capacities and necessities. And, whereas, Modern Spiritualism claims to be one of the great cataclysmic eras in evolutionary development, it becomes the duty of Spiritualists to present to the world's thought a full and clear statement of its philosophy; in other words, its basic principles. We, therefore, the Spiritualists of America, in Convention assembled, present the following statement of principles as the embodiment of the philosophy of our movement.

I.—Recognizing Nature as the embodiment of all causal energy and phenomenal effect, we declare all spirit manifestations to be purely natural; and that communication between the visible and invisible spheres of life is a demonstrated fact.

II.—Recognizing the birth of all men from the same Infinite Life as self-evident proof of a common Brotherhood, we declare that that fact imposes the duty upon all men to see that each man is secured the opportunities to acquire all that his varied nature needs; and Spiritualism demands that all institutions and laws be so shaped as to secure that end.

III.—Modern Spiritualism, as a New Era in human thought, marks the end of superstition and all forms of miraculism, and the inauguration of the reign of Reason; therefore, it is the imperative duty of all Spiritualists to persistently labor to educate themselves and others in the principles of right reason.

What are Basic Principles?

A Spiritualist creed should include only facts which have been proved, and of such high and noble principles that falsities will retire to the shades; showing there is nothing outside of the real action of the universe; nothing supernatural or miraculous about it.

In the course of the continued action and infinite changing of the unlimited, in amount and variety of matter in the universe, some (to us) new actions make their appearance that create wonder and surprise, and start the Platonic ideality to work, imagining and guessing what they are and what are their causes. For 50 years these doings have been increasing in quantity, variety and strangeness, and the people are greatly increasing in numbers who conclude that it is something; but hardly two agree as to what that something is. It becomes necessary to bring together all the truths and proven facts concerning it, and none others, and formulate a set of principles that all can and must know are correct, and it will need no miracle to show they are correct, for there is no miracle in the universe; every effect has a cause.

A large class of people have discovered many truths in nature and imagine many things true that need to be proved before being believed. We should select truths and formulate them into a code of principles, and leave others to be proved and added later.

I would like to have all the strange things that exist, shown how they exist, and if they are physical or ethereal matter, or both combined. I would like to have Prof. Buchanan explain his Psychometry, and show if it is spiritual or physical. He did not call it that fifty years ago, when I knew him in Cincinnati. I call it the Intuitive, or Sense of Knowledge, and it is as much a sense as any of the five; acts both with the mind and body, separately or together. Its actions and wonders are numerous, and its actions, with various other forces in nature, do many strange things. Yet it is not of the mind wholly (though it goes with the mind when the body dies), for it is seen acting with children sometimes, before the mind has hardly made its appearance.

I think if Prof. Denton had lived until now, he would have explained it, placed it in a much larger sphere (where it belonged) and shown how simple it is, destroying many wise theories. I would like to see it proved that the mind lives and improves after the death of the body, without taking the word of the medium for it—which I think is easy.

If man would consider the truth that space has no end, and matter fills all space, and that matter is entirely unlimited in variety, properties and forces, and then consider, reason and contemplate only what he can comprehend, he would be much wiser.

E. B. SOUTHWICK, M. D.

Theory of Spirit Life.

In Dr. Hodgson's report of a seance with Mrs. Piper, where his deceased friend "George Pelham" is communicating with him through the vocal organs of the medium, says the *Harbinger of Light*, after giving some tests, he says, "You of all others are the one I want to be absolutely certain of my identity.... Hodgson, I mean, and, Jim, I want you both to feel that I am no secondary of the mediums." He then returns to a subject he had been interrupted in and says:

"Now, about my theory of spirit life independent of the material substance. I live, hear, think, see, know, and feel just as clearly as when I was in the material life, but it is not so easy to explain it to you as you would naturally suppose, especially when the thoughts have to be expressed through substance materially. However, this only gives me pleasure to express to you all that I can possibly even in this peculiar way. I am not distressed, though, because I cannot do as I would like. I am very thankful and willing to do all I can (for you in this way) even though it is not all clear.... Nevertheless, I am bound to do just all I can for you to prove to you that I (George Pelham) do absolutely exist, independently of the material body which I once inhabited.... Now, then, what I want to say is that I am light and free, and much clearer in thought than I was in my material body.... You see as I was explaining to you about thought, and had not strength materially nor time to finish, I will go on to that again and in a little more detail, which will explain to you (as well as anything) how and what I am now, i. e., as a spiritual Ego. Thought is, as I said before, in no wise dependent upon body, but must necessarily, as you see, depend upon the body of another person or Ego in the material to express one's thought fully after the annihilation of one's own material body.... In consequence of this you see that there must necessarily be more or less confliction between one's spiritual Ego or mind, and the material mind or Ego of the one which you are obliged to use to explain these difficult problems to you, my friends, in the material.... Well, then, thought is an immediate intuition or primary datum of consciousness.... In my present life everything is expressed by thought."

The International Congress.

From *Light*, our esteemed London contemporary, we condense the following report of the meetings:

The International Congress had an exceedingly auspicious opening on Sunday evening, June 19, when a religious service was held in the Banqueting Hall, St. James's Hall, conducted by the Rev. John Page Hopps. Long before the opening of the proceedings, the Banqueting Hall was densely packed with an audience representing the movement in various quarters of the globe. As fresh throngs of visitors continued to pour in in overwhelming numbers, it was found necessary at last to make arrangements for an overflow meeting in the French Saloon.

In the Banqueting Hall an admirable choir, composed of the choristers of the Marylebone Association, strengthened by a number of other friends, rendered the vocal portion of the service in excellent style, under the able leadership of Mr. W. J. Lucking and of Miss Butterworth, R. A. M., who presided at the grand piano, kindly lent by Messrs. Brinsmead.

The Rev. John Page Hopps gave a very interesting address of welcome, and touching upon inspiration, he said that "it may be that every thing depends upon what we mean by 'inspiration.' It is a common error that inspiration implies infallibility; but, as every good Spiritualist knows, there is plenty of inspiration that is no more like infallibility than a sloe is like a peach, or than the wind in the chimney is like the music of a Mendelssohn; and that is as true of other spheres of being as of this. It is as true of spirits out of

this body as of spirits still in it. The truth is that inspiration is universal, from the lowest world to the highest. No one can physically live without air; so no one can psychically live without inspiration. But the air may be bad, and the inspiration may be defective. Fogs and drains may defile the one, and ignorance and sin may spoil the other."

At the overflow meeting, held in the French Saloon, which was also densely packed, Mr. J. J. Morse, as a member of the Council of the London Spiritualist Alliance, occupied the chair, and conducted the proceedings with his usual tact and ability. After Mr. Morse had delivered a short introductory address, Dr. Peebles offered some remarks, chiefly of a reminiscent character, and descriptive of earlier scenes and characters in the history of the movement. Mrs. Richmond followed, giving her anticipations as to the future of Spiritualism and its prospective aspects and probable developments. Mrs. Jennie Hagan-Jackson gave some inspirational poems on subjects suggested by the audience. These improvisations were received with great and deserved applause. Mr. J. J. Morse then closed the meeting with some appropriate remarks. Mr. J. C. Ward kindly gave and admired selection on the pianoforte during the evening.

MONDAY.

This day was devoted to the reception of friends from abroad at the rooms of the Alliance, which were continuously thronged during the day with animated groups, consisting for the most part of visitors from abroad. Among them were leading Spiritualists from the United States, Australia, Denmark, various parts of France and Germany, Holland, Greece, Sweden, Switzerland, South Africa, and other countries. The members of the Council and other leaders of the movement were present to receive and welcome the visitors. It was especially interesting to observe the gratification of many of the strangers at meeting not only many old friends from a distance, but others whom, so far, they had known only by repute. Many opportunities were thus afforded for giving expression to feelings of respect and esteem, for the formation of what we may hope to be pleasant and helpful friendships, and for the interchange of thought and opinion which cannot fail to promote the future welfare of the movement.

TUESDAY AFTERNOON.

The first session of the Conference meetings was held on the afternoon of this day, when a very large audience was present. Mr. Dawson Rogers, the president of the London Spiritualist Alliance, occupied the chair, and the proceedings were commenced by Mr. J. J. Morse, who, by request of the President, read regrets from the Right Hon. the Earl of Radnor, the Hon. Percy Wyndham, Sir Wm. Crookes, F. R. S., Prof. Oliver Lodge, F. R. S., Count A. Aksakof, of St. Petersburg, Russia, Dr. Fred L. H. Willis, Glenora, N. Y., Miss Lilian Whiting, Dr. Baraduc and Mons. P. G. Laymarie, editor of *La Revue Spirite*.

Amongst other letters of greeting and good wishes, the following may also be mentioned:

From M. Leo Gardy, Geneva, stating that Madame Horning would attend the Congress, to represent the Geneva Society for Psychical Studies, and sending cordial greetings.

From Mr. Van Straaten, President, and Mr. J. M. Keen, Secretary of the Dutch Spiritualists' Association, Broerbond Harmonia, stating that Mr. L. Geiger, of Amsterdam, will attend as a delegate from that society, and Mr. Geiger has also written to say that he will be accompanied by Lieutenant de Fremery as correspondent for the Dutch journal, *Het Toekomstig Leven* (The Future Life).

From the International Kardec Union (Berlin), the French and Italian Spiritualist Federation, La Fédération Spirite Universelle, and La Fédération Spirite, of Lyons, all stating that they had appointed as their delegate M. Gabriel Delanne, editor of *La Revue Scientifique et Morale du Spiritisme*, and President of the French Spiritualist Press Syndicate.

From the Cape Town Psychological Association, the Diamond Fields Spiritualist Association, and the Johannesburg Spiritualist Society, each appointing Dr. Berks T. Hutchinson as its representative.

From the Brazil Spiritualist Federation, Rio de Janeiro, acting as the representative of the divers Spiritual societies existing throughout Brazil.

From Prof. Falcomer, on behalf of the Society for the Study of Magnetism and Spiritism, in Alessandria, Piedmont.

From Señor Angel Aguardo, President of the Union Espirista Kardeciana de Cataluña, Barcelona, regretting their inability to send delegates, and expressing their cordial wish for a happy issue to the Congress, and their earnest hope that its labors may be of substantial benefit to the cause of Spiritualism, and help in the furtherance of Universal Fraternity.

Mrs. Cora L. V. Richmond brings greetings from the National Spiritualists' Association of the United States, of which she is the Vice-President; from the School of Psychical Philosophy, Richmond Borough, New York City, of which she is President; from the Church of the Soul, Chicago; from the Band of Harmony, Chicago; from the First Society of Spiritualists, Washington, D. C.; and from the Progressive Lyceum, Washington, D. C. She also brings from the National Spiritualists' Association of the United

States the credentials of herself, Dr. J. M. Peebles, Miss Lilian Whiting, and Mrs. Jennie B. Hagan-Jackson, as the duly appointed delegates of the Association.

Mrs. Jennie B. Hagan-Jackson brings greetings from the Vermont State Spiritualists' Association, "the oldest permanent State organization in the United States," together with her credentials as the delegate appointed by that Association.

Mrs. M. E. Cadwallader brings greetings from the First Association of Spiritualists of Philadelphia, of which she is Vice-President, together with a certificate of her appointment as its delegate to this Congress, in accordance with the unanimous request of the International Golden Jubilee recently held at Rochester.

President E. Dawson Rogers delivered an interesting opening address from which we will give liberal extracts later.

At the conclusion of his address the President introduced the veteran Dr. J. M. Peebles, referring to his extensive travels and the work which, in spite of his advanced years, he continued to perform in connection with the movement.

Dr. Peebles then delivered an address, entitled "Spiritualism in all Lands."

The President then introduced Mrs. Cora L. V. Richmond, who delivered an able address on "Spiritualism in the Next Fifty Years." At the conclusion of the address, Mrs. Richmond answered questions from the audience.

TUESDAY EVENING.

At the evening meeting, which was even more largely attended than that held in the afternoon, Mr. E. W. Wallis occupied the chair, and offered some introductory remarks dealing generally with the subject of Spiritualism, its scope and purposes, and the vast progress which it had made since its inception 50 years ago. He then called upon Dr. Helen Densmore, who read a paper on "The Philosophy and Limitations of Mediumship."

At the conclusion of Dr. Helen Densmore's address the Chairman invited questions or comments from the audience.

Mr. C. E. Smith (Birmingham), referring to his personal experiences, said that the evidences of the earth identity of controlling spirits in his own case seemed to be limited to the earlier manifestations. When the identity had been established the control assumed a higher phase, and the design of the communicating spirit seemed to be rather to increase the aspiration for spiritual things. In fact, such spirits seemed, after the first communications, to lose the power of giving the earth-memories and earth-identities. The highest manifestations of which he (Mr. Smith) had been cognizant were those in which he could obtain no tests of identity but which came rather as an overpowering, harmonizing, loving presence. If Spiritualists recognized and invited these higher manifestations of mediumship, then he thought they would not only get the evidences of identity, but also a revelation that would soon improve the darker conditions of life to-day. (Applause).

Captain Frederick Wilson observed that there was a faculty of responsiveness in every human being, and that, in the Divine harmony of the Universe, it was this faculty which was called into exercise in Spiritualism.

Mr. James Robertson (President of the Glasgow Society of Spiritualists) said he had been associated with Spiritualism for 20 years, and although they might think him a very credulous person, he had never yet met with a fraudulent medium. He had witnessed almost every form of mediumship, and his experiences all pointed to the pernicious effect of a spirit of narrow suspicion and skepticism. He believed there would be very much more spiritual phenomena if investigators came in the right kind of spirit and gave their fellow-creatures credit for common honesty. (Applause). Our treatment of mediums (said Mr. Robertson, in conclusion) has been abominable. I wonder there is so much Spiritualism as there is. (Applause).

Mrs. M. E. Cadwallader (Delegate of the First Society of Spiritualists in Philadelphia) contended that there was no such thing as a fraudulent medium. Directly fraud came in the mediumship departed. She denied that Spiritualists were responsible for, or associated with, fraudulent phenomena. All their mediums were honest and true.

Mr. R. J. Lees dealt with the subject of incipient mediumship, and narrated a remarkable instance of this which had come within his experience, in the case of a fisherman who received a premonition of his own death, which was fulfilled. Referring to his own experiences, Mr. Lees mentioned the interesting fact that it was an every-day experience in his own family for a temporarily embodied spirit to be seen in one or another of the rooms in his house.

Dr. Densmore deprecated the assertion that there were no fraudulent mediums. He could not give his assent to the idea that because anybody

assumed to be a medium, therefore he or she was incapable of fraud. He thought this attitude was damaging to their cause. He did not agree with the outcry that was occasionally made against professional mediums. He believed in and sympathized with professional mediumship. If it had not been for public mediumship, there were thousands, tens, hundreds of thousands, during the last 50 years who had been solaced and blessed by this truth who otherwise could never have had the opportunity. (Applause).

Mrs. Cadwallader rose to explain that by her statement that there was no such thing as a fraudulent medium, she meant that the practice of fraud excluded the fact of mediumship.

The Chairman then introduced Dr. George V. Langsdorff, of Freidurg, Baden, whose remarkable paper, entitled "A Political Medium in St. Petersburg, from 1880 to 1886," was read by Mr. J. J. Morse.

At the conclusion of the paper, which was received with great applause, the Chairman, after having expressed the sympathies of the audience with Dr. Langsdorff, said he had been asked to inquire whether the insanity of Dr. Langsdorff's son was due to his mediumship or his modes of life in other respects.

Dr. Langsdorff, speaking in very good English, replied, in effect, that his son's affliction was not due to his mediumship, but to a want of wise discretion in his every-day life. This statement, as bearing upon an important question in mediumship, was received with expressions of approval.

After some remarks by Mr. J. J. Morse, the proceedings terminated for the day.

(Continued next week).

BOOKS BY DR. J. M. PEEBLES.

- Critical Review of Kipp's Five Sermons Against Spiritualism, by J. M. Peebles, M.D. 15c.
 Did Jesus Christ Exist? Is he the Corner-stone of Spiritualism? What spirits say—by Dr. Peebles. 30c.
 Hell; a critical review of Rev. Dr. P. E. Kipp's Sermon upon "What is Hell?"—by Dr. Peebles. 25c.
 How to Live a Century and Grow Old Gracefully, by J. M. Peebles, M.D. The author presents the vital importance of air, food, clothing, drink and sleep. 25c.
 Immortality and Our Employment Hereafter, with what a hundred spirits, good and evil, say of their dwelling places, by Dr. J. M. Peebles. \$1.00.
 Ingersollism or Christianity, Which? by Dr. J. M. Peebles. 15 cents.
 Magic; a lecture delivered before the medical class of the San Francisco College of Science in San Francisco, Cal.—by J. M. Peebles, M.D. 10c.
 Modern Spiritualism; pro and con, by Dr. Hartt and Dr. J. M. Peebles. 15c.
 Parker Memorial Hall Lectures upon Salvation, Prayer and the Nature of Death, delivered in Music Hall, Boston, by J. M. Peebles, M.D. Price 25c.
 The Soul; Its Pilgrimages and Destination. Did it pre-exist? by J. M. Peebles, M.D. 10c.
 Three Journeys Around the World, or travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental countries—by J. M. Peebles, A.M., M.D., Ph.D. It is the crowning work of the author, whose reputation is world wide. It abounds in such facts about the people of far-away lands—their religions, magic, life, etc.—as all English-speaking people ought to know. \$1.50; postage 20c.
 Who are these Spiritualists and What is Spiritualism—by J. M. Peebles, M.D. 10c.

BOOKS BY J. H. DEWEY, M. D.

- The Way, the Truth and the Life. A Hand-Book of Metaphysical Healing and Psychic Culture. \$2.00.
 New-Testament Occultism, or Miracle-Working Power the Basis of Occult and Mystic Science. \$1.50.
 Pathway of the Spirit. A guide to Inspiration, etc. Cloth, \$1.25; paper, 75 cents.
 Open Door, or the Secret of Jesus. \$1.00; paper, 50c.
 Dawning Day. An exposition of the principles and methods of the Brotherhood of the Spirit. 30 cents.
 Genesis and Exodus of the Human Spirit. Cloth, 50 cents; paper, 30 cents.
 Sons of God and Brothers of Christ. 25 cents.
 Seer and Master. A key to Psychic Vision and Spiritual Mastery. 15 cents.
 Walking with God. The secret of Divine Communion and Fellowship. 15 cents.
 Signs Which Follow, or Power from Above. 15c.
 True Illumination. Christ-Theosophy Defined. 15c.
 Master's Perfect Way, or Prayer of Silence. 15c.
 Pentecost—opening of a New School of Inspiration and Brotherhood. 10 cts.
 Regeneration—Gate to Spirit Emancipation. 15c.
 Scientific Basis of Mental Healing. 10c.

Any of these Books and Pamphlets may be obtained at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. If to be sent by mail add ten per cent for postage.

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. What ever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JULY 14, 1898.

Proofs of Spirit Identity.

In an article by Mrs. Emma Hardinge Britten in the Jubilee number of the *Two Worlds*, that prominent medium and author says that she obtained her first evidences of the truth of Spiritualism through Mrs. Ada Foye. It is 40 years since the seance referred to by Mrs. Britten occurred, but Mrs. Foye is still giving satisfactory proofs of spirit identity to thousands. She is now laboring in Seattle, Wash., and is drawing full houses. Her phase of mediumship is peculiar. She writes spirit names and messages very rapidly and upside-down, and has to turn the paper around, in order to read them. Raps are also heard by the audience in all parts of the house.

An Authentic Apparition.

In a recently-published "Autobiography of Philip Gilbert Hamerton," the artist, who was still better known as a man of letters and an art critic than as a painter, we find the following narrative on page 18:

"There is a strange incident connected with the death of my grandfather, which may be worth something to those who take an interest in what is now called 'Psychical Research.' At the same hour, his married daughter was sitting in a room 40 miles away with her little boy just old enough to talk, and the child stared with intense interest at an empty chair. His mother asked what attracted his attention, and the child said, 'Don't you see, mamma, the old gentleman who is sitting in that chair?' I am careful not to add details, as my own imagination might unconsciously amplify them, but my impression is that the child was asked to describe the vision more minutely, and that his description exactly accorded with his grandfather's usual appearance."

This would be likely to fix itself upon the child's mind, because the old gentleman continued to adhere to the fashions of the last century, and therefore wore a pig-tail, knee-breeches and shoe-buckles. He died without any warning, while seated in his own dining room, in company with his eldest daughter; and what more natural than that his spirit, as soon as it was released from his body, should be drawn by affection, to his other daughter and her child? When a separation of the spiritual and the physical is effected without a pang, and not preceded by a painful illness, the spirit stands in no need of the restful sleep which often follows death, but enters into the invisible world with the alertness of recovered youth, and its movements are naturally as free, immediately after its departure, as those of the aged person above referred to.

ASTROLOGICAL.—Prof. Geo. W. Walrond writes us that he expects to have an astrological reading for events in August, ready for the JOURNAL, in a few days. This will make a very interesting feature, and may be looked for each month thereafter.

Like the angel of Revelation, clothed with the sun and having "great power to lighten the earth with her glory," Spiritualism is the blest evangel of peace and good-will to all.

Strange Dreams of War Realized.

After the destruction of Cervera's squadron at Santiago, the Captain of an American vessel who assisted in the rescue of the Spanish sailors from the burning Vizcaya, after describing the many horrors he witnessed, in detail, to a representative of the New York *Journal* and San Francisco *Examiner*, said:

"I took 110 men off the Vizcaya, all without clothes, and I know no worse sight than naked men with bleeding wounds exposed....In my dreams I had seen the Vizcaya in just such distress and had succored her crew as then. In doing so I disposed them about my little deck precisely as I had done in my dreams."

A Seance 200 Years Ago.

Many are the proofs continually coming forward to show that in the past ages there have been marked cases of mortals communing with spirits. One of these is thus described in *La Lumiere*, of Paris, France:

At the Congress of Orientalists, M. H. Froidevaux quoted from the *Memoirs of Bellanger de Lespinay* the subjoined account of a spiritual seance held at Pondicherry, in the province of Madras in 1674; which was then a French possession. Bellanger was desirous of obtaining some news from France, and consulted some Hindu diviners. The scene took place inside a ruined pagoda. A burnished copper basin was placed upon a table, before which stood a little girl who looked at it fixedly. Behind her were the two diviners, who watched and waited. Not far off stood an old man muttering something in a low voice, and now and then throwing handfuls of rice in the air and on the floor, and then burning incense. Suddenly M. Bellanger saw unrolled before him a scene upon the bottom of the basin. "I beheld," he writes, "one of our vessels sail past, upon which was the Director General, M. Baron, who, coming from Surat, had reached the coast of Malabar. In another instant I saw the same vessel anchoring off Bombay; and the English waiting for the French sloop to disembark. What was most surprising of all, I recognized our people aboard the vessel." Bellanger was shown, in addition, the town of St. Thomé undergoing a siege, with the viceroy on the bastion which was being attacked, and the greater part of the garrison, whom he knew and identified. These visions were subsequently verified and confirmed. On relating what he had seen to M. Baron, that functionary reprimanded him for having dealings with the devil!

Coming Events.

The following communication received in the month of August, 1896, from a control giving the name of "Confucius," is published at the request of a regular contributor, says the *Harbinger of Light*, partly because the first portions of it appear to be in process of fulfillment, and partly for purposes of future reference. Humanly speaking, some of the predictions appear to point to extremely improbable events; but, as a matter of curiosity, it may be worth while to place them on record:

"England and the United States will be closely allied, and Congress and the British Parliament will be connected by telephone.

"Cuba will pass from Spain to the United States.

"Turkey will become a British possession.

"Japan will acquire Eastern Siberia.

"Russia will overrun Italy, Spain and Portugal.

"Germany will drive the Russians back, after devastating those countries.

"The Papacy will be extinguished.

"France will be sub-divided and will cease to exist as a nation.

"England, Germany and Austria will each acquire a portion of her territory.

"The Triple Alliance will fall to pieces.

"Nicholas of Russia will escape assassination because he has a mission to fulfill.

"Monarchies will come to an end, and the greatest mediums will be the greatest rulers.

"Submarine ships will be highly effective, propelled by water.

"All the old warriors in the spirit world are preparing for the great conflict, and are influencing governments and peoples.

"After the final struggle there will be no more standing armies; and wars will entirely cease, with the dying out of the military spirit among the disbanded troops restored to the peaceful pursuits of industry."

Material and Spirit Worlds.

Showing the advance made during the past 50 years, the *Two Worlds* remarks as follows:

The modern Spiritualist readily admits that Spiritualism as a philosophy is very ancient, and that intercourse with spirits has been attested in the histories of all ages and all races, but never before has the communion been so universally practiced nor scientifically established. Within the last half century the old-time mystery, mummery, and (claimed) magical characteristics of dealings with the departed, have been swept away. Rational, natural, and common-sense methods and interpretations have taken their place. Fear of the unknown, dread of ghosts and devils and the terrors of death, have been banished from millions of minds. Intelligent and intelligible methods of inter-communion have enabled the "common people," as they are called, to participate in the joyousness of the knowledge of continued life as well as the so-called "adepts," "magicians," and "masters." Thus the hidden way has been made plain, and the "secret wisdom" opened to all.

The spiritual telegraph which linked the two worlds 50 years ago, and enabled the listeners to the "raps" to realize the presence of an "intelligent operator at the end of the line," that end terminating in the land of spirits beyond the tomb, has been worked incessantly and with increasing success. It has led to the discovery of other methods of manifestation, and revealed to us not only the undying nature of the spirit, but the existence in our own being of spiritual powers, of will ability, thought projection and reception, psychometric sensibility, clairvoyant perception, clairaudient "inner hearing," impressional and automatic writing, trance, intuitional, and inspirational speaking, "as the spirit gives utterance" in response to thought impulses from the unseen. We have thus been moved up out of the mechanical and materialistic conceptions of half a century ago—which interpreted consciousness in the terms of physics and derived thought and feeling from atoms and unconscious forces and processes—to the spiritual plane of observation, and the recognition of the reality and permanency of spirit. That man is naturally and inherently an undying intelligence, moral and progressive, is being affirmed and admitted on all sides.

Life proceeds from Life, and is indestructible. Spiritual consciousness is the highest attribute of life that we can discover. Will, thought, feeling, intuition, and desire, are its inherent potencies,—hence the science of the spirit leads us from the phenomenal evidences of continued individual sentient existence after the death change, through the various stages of unfolding consciousness and self-realization, to the recognition of whole continents of unexplored possibilities and powers, and puts us on the highway of progress, where, if we pursue the truth in loving and receptive spirit, she will lead us to the paths of wisdom and the heights of attainment.

People make a great mistake when they look for a devil outside of themselves, either individually or collectively.

Four hundred years ago Spain drove out the Jews from her country—now she appeals to the Jews to furnish money to carry on her wars to perpetuate her power to tyrannize over her provinces in the Western World. How very inconsistent and humiliating!

A new "healer" has just sprung up in Oakland, Cal., where he is filling a tent with wondering hearers. Men, women and children flock to the corner of Broadway and Fourteenth street to see what the stranger does, and a tent that was intended to accommodate a hundred persons is besieged by three or four times that number. The man that attracts the crowd merely gives the name of Francis. He says he will not tell more about himself, lest people in looking at him fail to see the power by which he is impelled. It is said that Francis is a "healing medium," and most likely this is true, though he may not himself admit it.



The Editor is not responsible for the opinions of correspondents.

Washington State Association.

TO THE EDITOR:

At a convention in Tacoma, on June 23, the State Spiritualist Association of Washington was organized, with Frances A. Sheldon, president; Mrs. L. Nagle, vice-president; Esther Thomas, of Seattle, secretary, and G. W. French, treasurer. J. H. Naylor, of Everett; Geo. Knowlter, of Tacoma; Dr. Cassidy, of Seattle; P. C. Mills, of Edmonds; and Mrs. Dr. McCall, of Tacoma, with the officers, constitute the Board of Directors. It will obtain a charter and meet to perfect its organization in September. J. MARION GALE.

San Jose Notes.

TO THE EDITOR:

The JOURNAL arrives regularly—and always contains something good and new. More is the pity it is not in the home of every Spiritualist on the Coast, we see no reason why at least 75 per cent of them do not take it. A quarter put away now and then will not be missed, and soon the dollar is there to pay for the JOURNAL.

The cause in this city has in the last two months got an awakening. Sister S. Cowell, of Oakland, came here in May for the society. We ran at the 10 cent admission plan for five weeks, with the hall half full. In the beginning of June we threw the doors open free, and trusted to the ability of the medium to interest, and the generosity of the people to respond. We have done as well financially and every meeting the hall has been filled.

Mrs. Cowell's spirit messages and tests are convincing and get those who hear her to thinking, and when honest investigators begin to think, they generally keep at it until they discover that there have been mistakes made in the past.

If the meetings continue to grow we will have to get a larger hall.

Mrs. Cowell's private work is also having good effect. We will have her here during July, and unless her other engagements call her away she may continue.

We are now seeking for good and reliable talent to take up the work when her engagement ends, and we hope to continue on the upward grade.

Not long ago we were visited by one styling himself Prof. Mansill, who was going to remain five months and do wonders. He was here about ten days, and vanished. There was nothing done that was amazing or wonderful, unless it was a display of gall, but the poor man should have the pity of all.

Prof. King, who has been here for several weeks, departed for Santa Cruz a week or so ago, after having a successful visit here.

W. D. J. HAMBLEY.

The Reviewer.

Babyland for June is received, and contains nice little stories for young children. Monthly. 50 cents per year. Chas. Graff, publisher, 100 William street, New York, N. Y.

The Arena's bill of fare for July is perhaps the richest that it has ever offered to the public. The famous Russian Count, Leo N. Tolstoi, contributes an able paper, "The Superstitions of Science." Whatever Count Tolstoi writes possesses a peculiar value from the spirit of absolute truthfulness which pervades it and from the spirit of humanity which clothes it as with a garment.

The Chautauquan for July has an excellent illustrated article on the "Wives of Prominent Generals," besides its usual amount of interesting matter. \$2 a year. Meadville, Pa.

Readers of the *Review of Reviews* will turn with special interest this month to Mr. W. T. Stead's character sketch of Gladstone. The portraits of "Mr. Gladstone in his Library," "Mr. Gladstone Listening," and Mrs. Gladstone are very striking.

Some Philosophy of the Hermetics, by D. P. Hatch. Los Angeles, Cal.: Baumgardt & Co. \$1.

This is a very interesting volume, giving some particulars about the Hermetic Brotherhood. In the introduction we find the following, which will give an excellent idea of the contents:

"Nature has a way of concealing and revealing. She tells half her story out in the sunshine in a loud voice, and the other half in whispers underground. She is coy like a coquette, and stern like a judge. She excites curiosity in the student, and dreads in the debauchee."

"She holds the man of science to her breast, but is dumb to the lover of pleasure. She scorns the victim of priestcraft and repudiates the supernatural. The Sage takes his cue from his mother; like Nature, he conceals and reveals. He who would see other than the smiling, scowling face of Hermes must search the dark places by the light of his own candle; Hermes unlocks the gate between the outer and inner temple; and he, only, enters the latter, who has the password and the key."

"In reading this book please notice how the essays vary in style; some of them falling into weird rhapsody, others laconic and plain—The Mystic will understand the reason of the difference, while another will peruse only the words."

"The barbaric splendor of Nature reveals truth and law as surely as does her terrible logic. She speaks in poetry and in prose. Facts are rarely ever naked, but often not only draped but masked. The occult eye sees straight to the heart of a fact, while the normal lens dwells on the habiliments. Enough has been said save this—*Man inevitably cometh unto his own.*"

The author explains what is meant by the Hermetics in this language:

THE HERMETICS.—Who are they? What are they? They were those who could speak or keep silent. They are those who whisper or shout. They believe in *silver* and *gold*. "If speech is silver silence is gold." They believe in the unit and in the many—the special and the general. They have found the Philosopher's stone—the elixir of life. They catch glimpses of Eldorado—the promised land. They know time and realize eternity. They comprehend distance and space. They circumscribe the square with the circle, and death with life. They teach an eternity of being, and an endless variety of form. They wed involution to evolution, and yesterday to to-morrow. They insist on object as the mirror of subject, and consciousness as the child of the two. They hold that Nirvana is poise—a motionless motion—the paradox of being.

To find the Hermetic out of Thibet is to find him next door. He is as likely to be in broadcloth as in adepts' robe—and as possible in London as in Benares. He is rare. Gold is not picked up without stooping, nor the fountain head discovered without searching. Swine are about and pearls are treasured.

Enough, save this—the false implies the true. Chaos, order. The word, secrecy. "The one thing, many."

Another volume will be issued in a few days, of which we will give a notice as soon as it comes to hand.

Little Men and Women for June is received, and presents an interesting variety of reading for young people. Chas. Graff, publisher, 100 William street, New York, N. Y.

Two good portraits and a sketch of Osborn W. Deignan, the *Midland* hero who risked his life with Lieut. Hobson in sinking the Merrimac, and who was in Santiago prison, are given in the July *Midland Monthly*.

Coming Light for July is a real patriotic number—red, white and blue in paper with an excellent table of contents, and beautifully illustrated.

The July number of *The New Time* is more aggressive than ever in pursuing its war policy. It is unusually rich in original cartoons and interesting reading. It is a dollar for a year. We make a clubbing rate of \$1.75 for *The New Time* and this JOURNAL.

The Homiletic Review for July is full of original articles on the most timely topics. Monthly. 30 Lafayette Place, New York. \$3.00 a year.

Golden Gleams from the Heavenly Light, by spirit Samuel Bowles (late editor of the Springfield Republican). Mrs. Carrie E. S. Twing, medium.

This work, of 119 pages, is the fifth book which claims to have been written by Mr. Bowles. It treats of a variety of subjects, as follows: A Visit to an Art Gallery in Heaven; Union Meeting Among the Clergy; Reception Given by the Emancipated to the Emancipators; An Interview with Jay Gould; Obstacles to the Development of the Inhabitants of this Life of the Spirit; Interesting Scenes Witnessed at Spirit-Birth; One of the Weights which Menace Our Nation; Mental Therapeutics: The Spiritualistic Field; In the Realm Celestial; An Interview with Lucy Stone on her Present Ideas of Woman Suffrage; Two ways of Understanding Prayer; A visit to Abraham Lincoln; A visit to Leland Stanford; Dedication of Gen. Grant's Monument, as seen from Spirit-Life; My Wife's Transition.

The same graphic power is shown in describing scenes in spirit life as characterizes his previous books. In the chapter on the Realm Celestial, he touches the highest mark he has yet reached in his travels in spirit-life. For word-painting and spiritual attitude this has never been surpassed by any messenger from the spirit-world. In his paper on the Art Gallery, he revels in the beautiful. This brief extract is a sample:

"Nature's students are happiest; they hear whispers from the life of granite rocks. They are painting. They find flowers, the chalices of divine workmanship. They revel in the pleasure of painting Alpine glaciers, with fragile flowers shuddering upon the verge of eternal snow. They make the willow touch the stream, and then smile at the study they have in the limpid water. They chain the animals to them by links of love, and then glory in the light which shines from their velvet eyes."

Henry Ward Beecher presides at the Union meeting of the clergy. He says he influences the brain of Lyman Abbott. Short speeches are made by Father Ryan, Phillips Brooks, Mr. Spurgeon, John A. Brown, George B. Olney, E. W. Miner.

A magnificent reception was given to Harriet Beecher Stowe on her entrance to spirit-life. Frederick Douglass presided, and words of congratulation were given by Abraham Lincoln, John Brown, Lucretia Mott, Theodore Parker, Wendell Phillips, Wm. Lloyd Garrison, and by many colored people.

Jay Gould regrets his life of money-making. He now sees it was a mistake, but he hopes much from his daughter Helen.

In his chapter on transitions he vividly portrays the disappointment of many on entering spirit-life to find that their religious expectations are not realized.

He writes plain words upon the insidious encroachments of the Roman Catholic Church upon the future freedom of our nation.

Mental healing is very clearly treated, as well as hypnotism.

Lucy Stone is still earnest in her efforts to bring woman suffrage to the people of earth. How prayer is answered is the subject of an interesting paper.

Leland Stanford is studying the money question for the Union, and helping his wife to sustain the great university he founded.

General Grant attended, with thousands of arisen soldiers, the dedication of his monument in New York. He went with his wife into the tomb. He said her thought was: "Oh! my husband, would that you could know the honor paid you this day." And said he: "I could not break down the barriers sufficiently to let her know that I did know, that I was not dead, that all was plain to me. Will my own still have to wait until they reach this side to learn this truth, that 'Love cannot lose its own?' I wonder much about it."

A beautiful chapter is that upon the transition of Mrs. Bowles. "She heard our singing. Her spiritual vision was opened, so she no longer felt doubt about the journey. When the thread of life was snapped, and she found herself in my arms, she said: 'Oh! hold me closely, Samuel. It must be a beautiful dream, and I shall have to go back.' But she did not go back, except as all spirits return to comfort those left behind, and to do good."

This book will go into many homes. It will lift up the soul. It will make heaven real to the readers. It will strengthen the fainting heart. It will illumine the darkened minds of thousands. Such books are worth more to help on humanity to higher and more spiritual living than thousands of ordinary sermons. It can be obtained of the RELIGIO-PHILOSOPHICAL JOURNAL for 30 cents.

TO ALL SPIRITUALISTS.

James C. Martin, Police Magistrate of Chicago, has this day decided, after a careful re-reading of the 600 pages of testimony taken in the preliminary examination of Mrs. Georgia G. Cooley on the charge of shoplifting or larceny, preferred by A. M. Rothschild & Co., of this city, he found nothing to warrant him in holding her to the grand jury and ordered her discharge.

The case became a remarkable one in the annals of Chicago Police Courts, some 25 continuances having been granted therein, extending over a period of 107 days.

In addition, the seriousness of the contest fought was further attested by the reputation of the leading counsel drawn by it into an inferior court.

Capt. Wm. P. Black represented Mrs. Cooley's interests, while W. S. Forrest the criminal lawyer was Rothschild & Co.'s special representative.

The arrest occurred on March 12, 1898, while Mrs. Cooley stood at the counter of the above firm holding a bolt of veiling in her hand from which she waited the convenience of the saleswoman to cut for her a desired measure. The store detective making the costly blunder had been in the firm's employ five days.

The First South Side Spiritualist Society of the city, roused to righteous indignation by the arrest, promptly organized a committee of defense to protect their pastor's interests and were unwavering in their confidence and generous in their financial aid.

Should Rothschild & Co. persuade the grand jury to indict Mrs. Cooley independent of the judgment of the lower court they will be whipped again. Nelson Morris, the wealthy stock yards packer, is a stockholder in the firm, while his son-in-law A. M. Rothschild is another one.

GEO. B. WARNE.

Pres. Ill. S. S. A., 3402 Prairie Ave., Chicago, June 27.

Medium Directory

[Mediums' Cards put into this directory at 20 CENTS per line per month.]

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Mme. E. Young, 605 McAllister street, Circles Tues. Thurs. and Sunday eve's, 10c.

Regular Meetings

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 lines), \$3.00 per month.

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin-st., San Francisco.

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FREEDOM'S UNSEEN HOSTS.

We may not heed, but yet 'tis true
That Freedom's Birthday never comes
But Heaven's Grand Armies march above,
With silent steps to soundless drums.
Our eyes are holden that they see
Not yet those Phantom Armies high;
For thousands here they've millions there
Who chose for Liberty to die.

The viewless air above our heads
Is peopled thick with loyal ghosts
Of Fathers and Forefathers brave—
Veterans of Freedom's earlier hosts.
Nay, not alone above they march—
Among us, at our sides, unseen,
Unheard, unknown, in rank and file,
With step for step they march between.
PROF. E. KNOWLTON, in San Francisco Bulletin.

Abraham and the Lord.

In Gen. 12:1-3, the Lord, or Yahweh, appeared to Abraham, telling him to get out of his country and from his kindred and go to a land he would show him. He promised him that if he would do that, he would make of him a great nation, and make him a great man. Verse 4 says, Abraham departed as the Lord had spoken unto him. In verse 7, again the Lord appeared to and talked with Abraham.

In Gen. 15:1-4, the word of the Lord, which was a spirit message, came to Abraham. In verses 12-15 is a record of startling manifestations. It was after sundown and very dark, and Abraham was in a deep sleep, or in a dead trance, if you please. Then it was that he saw the smoking furnace or burning lamps, which were neither more nor less than spirit lights.

Gen. 17:1-8, the Lord, or Jehovah, appeared again to Abraham, and told him he was "Almighty God." He claimed to be Almighty God for the same reason that spirit wags claim to be Socrates, Demosthenes, Henry Clay or Daniel Webster. He afterward told Moses that he was Yahweh, but that he had appeared to Abraham under the name Almighty God. (See Ex. 6:2). This God, after telling Abraham that a child should be born unto him, left off talking to him. "And God went up from Abraham." (See verse 22).

In Gen. 18, whole chapter, this same Jehovah appeared and talked with Abraham; this time he brought with him two others. In verse 2, they are called three men. They were materialized beings; in verse 4 they had their feet washed. In verse 8, "they did eat."

In verse 3, they are called my Lord, or Lords, not Jehovah, or Yahweh. In verse 13 they, or the one which speaks, is called Yahweh; in 16 they are again called men. Verses 17 and 20 calls the speaker of these three men Yahweh; 22 again calls them men; after that they are several times called Yehweh; finally verse 33 says, "and the Lord went his way as soon as he left off communing with Abraham."

In Gen. 20:3-6 the gods came to Abimelech and told him of the great wrong he had done to Abraham. In verses 7-8 Abimelech was told that Abraham was a prophet, or medium, to restore his wife, and he would pray for him, and his life should be preserved.

I would like to refer at length to all the mediums of the Bible, but time and space forbid, nor can I now refer fully to any of them. MOSES HULL.

Religion Born of Fear.

The first product of the religious idea was a Hell and its Devil. Religion was first born of fear: fear was its foundation. Love is its blossom. All primitive religions deal mostly with hells and devils; love is an unknown factor. Religion, like the first growth from the seed, was primarily a root striving in the corruption and darkness of earth. Its blossom of love in the light of celestial glory is its culmination.

Believers in hell and devil are on the root-plane of religious growth. The God of the perfect day is hidden from their sight, for they have not grown to his altitude. Only as we recognize the law of evolution in religious growth, as in other growths, can we understand the inconsistencies of the various creeds and denominations. Illustrated in the various beliefs we have the roots, trunk and leaves of religion, all growing at the same time.—LUCY A. MALLORY.

☞ Spiritualism is making fresh converts among men of science. M. Rouillon, Professor in the Lyceum at Limoges, has been experimenting, with two of his friends, to obtain direct writing between two closed slates. He says they have been perfectly successful.

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Funeral Address.

The following is an address given by Judge A. N. Waterman, at the funeral of Dr. Gerhard C. Paoli, at Chicago, on January 31, 1898:

Upon this earth it is given to man once to be born and once to die. Death it is which most arrests attention and compels reflection. What is man, from whence did he come and whither doth he go? is a question the world has asked ten thousand years and is asking still.

Silent, immovable, unthinking lies the form of one whose thought swept the whole range of intelligence. Who looked up to the stars pondering upon the measureless distances that separate them from us; the unfathomable time that has elapsed since they first began to light up the heavens; who saw in each drop of the flowing river myriads of living creatures struggling like man for existence, and loved them because of their struggles, whose heart went out in boundless sympathy for all that are and shall be; who for 60 years bore the burdens, relieved the sufferings, quenched the sorrowings of his fellow men. Lies all that there was of him in that narrow resting place?

What is life and what is death? Each the result of the ceaseless activity of the Universe; things that have ever been and ever must be. The Universe had no beginning and will have no end; it was not made, save as it is always making, and it will never be finished. Nothing is ever lost out of it; nothing perishes; everything changes. In it there have ever been conscious souls, good and evil, vice and virtue, birth and death, joy and sorrow, smiles and tears such as come and go to-day and will come and go forever. Not time nor law, not matter nor force, energy, or motion, intelligence or love are new creations, nor were they born in the illimitable past, millions of aeons ago; these have ever been as they will ever be. Neither the matter in a single grain of sand nor the force that stirs one trembling leaf can cease to be a part of the infinite realm in which we live and of which we are.

The boundless force, the ceaseless activity, the regnant law, the supreme intelligence, the sacred love that made our brother the noble high-minded man, the strong heroic soul he was, still lives. The feeling, affection, passion, thought that was back of the face we looked into and the hand we clasped; that which we loved and which made him what he was to us, is not dead; whether in concrete form or mingled with the beneficent forces of time, it remains to bless as it has blessed! lo, these many years. Hope ever sees a beckoning star.

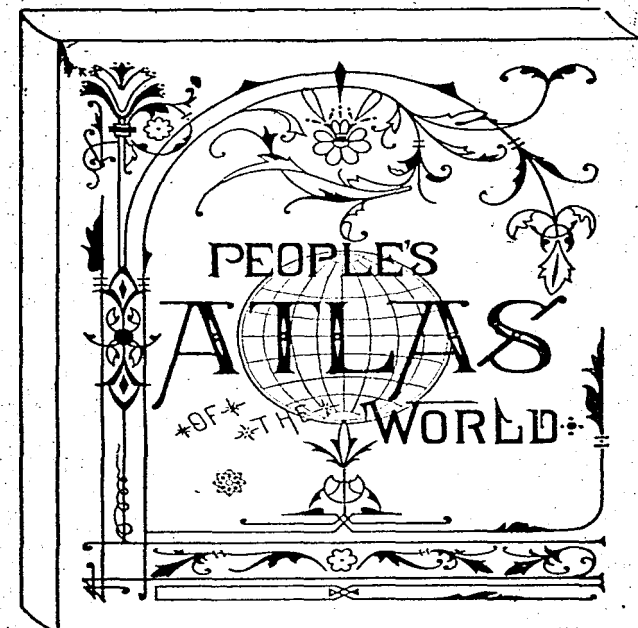
"I shall meet him and he will come to me" is a cry older than the mountains, deeper than the founts of the sea, for it springs out of that eternal love which is the source of all life. You will see him here no more, he will not come to your homes again, his strong arm and generous heart can no longer lift you over the difficult places of life but the influence of what he was and did will remain forever. He was valiant when valor was needed; sympathetic when sympathy was demanded; bountiful to his own discomfort. He has gone and this for us is ill, but for him, wherever and whatever he be, all is well.

A soul dominated by love such as was his, can not come to harm. He looked the fates of life as the unknown of time in the face and smiled; with his burden of 80 years approached his end with reluctance but without fear. All his life he dared to question and to think, accorded to others all rights he claimed for himself, stood staunch for freedom amid the bitter prejudice that consigned men to ignorance and slavery because they were black, loved the faith he had because reason and not authority had brought him to it; was ever of good cheer; a providence to the poor. Beside our dead, we, turning our faces toward the sky, exclaim, as countless myriads in the presence of death before have done: Unsolvably mystery, resistless force, supreme intelligence, Brahm, Zeus, God or Allah, by whatever name thou may'st be called, thy will is done; in obedience to thy law he came and has gone; blessed be that which gave him to us. And stretching our hands across his bier, we cry! faithful friend, good, great, grand man, hail and farewell.

This world is to us a real, solid world, and yet with the mere drooping of the eyelids it vanishes out of sight. A mere change of consciousness, from waking to sleeping, causes it to have no existence for us. May it not be then, when we awaken from our sensual sleep, that the spirit world will be to us as real, if not more so, than this material world?—LUCY A. MALLORY.

Organized.—On the evening of June 24th, 16 young people of Tacoma met at the home of Miss Whitney and organized the First Young People's Spiritual Union in the State. This happy result originated in the convention and was brought about through the efforts of Mrs. Frances A. Sheldon, of Chehalis, State Agent for the Y. P. S. U., as well as President of the State Spiritualist Association of Washington. She is an enthusiast along the line of Young People's work, and it is to be hoped that other places will either organize themselves or send for her to assist. Let the Young People have a chance.

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If that date is past, please oblige us by sending a remittance to move it ahead.

From San Jose, Cal.

TO THE EDITOR:

Mrs. Cowell, of Oakland, is speaking and giving tests for the First Spiritual Union, of San Jose. On Sunday, June 26, the guides of Mrs. Cowell gave a test to an old war horse and brought vividly to his memory a foraging expedition, that could only have been told by an eye witness or by one that had been there.

The old warrior had gone into a spring house and had filled his arms full of hams, and like the monkey who had filled its hands with sugar, could not get them out full, so with his arms full of hams could not get out. He laid down on his back and his comrades pulled him out by his legs. So that night they had a ham supper. Such tests to an entire stranger, and Mrs. Cowell's guides generally find out a stranger, give great satisfaction.

The guides will not stop until the test has been recognized. If not that evening, some one will stand up and say the test you gave me last week was correct and true.

On July 3, a newspaper extra was sold on the streets stating that Gen. Shafter had been repulsed with great loss of life. I went into the Hall feeling depressed with the news, and many felt the same as I did. Mrs. Cowell's guides told us that the forts had been taken and that we would hold them, and that all would be well. I, and others, thought it a mistake, because it was a direct contradiction to the papers. This morning I found that the guides had told the truth.

J. R. W. T.

Mrs. Emma Hardinge-Britten's address is 2, Winfield Terrace, Chester Road, Old Trafford, Manchester, England.

The Delphos Camp-meeting of Spiritualists commenced on July 5, and will close on August 22. Brother J. M. Arnold is there as speaker, with others, and will represent the JOURNAL and take subscriptions for it.

Our Boys, a beautiful song and chorus, was nicely rendered by Mr. John T. Lillie, by request, at Occidental Hall last Sunday evening. Both the words and music are by Miss Hattie Moulton, a grand-daughter of Mrs. R. Parker, a good Spiritualist worker of this city. The song is captivating, and must become a very popular one. For sale at this office.

Local News Summary

Edited by M. S. NORTON.

It is Whispered

That Mme. Montague has regained her health and will soon resume her public work in this city and Oakland.

That Dr. Alice Tobias and Mrs. Jennie Robinson have started a Sunday night meeting.

That the NEW JOURNAL is a great success, and if you don't read it you don't get the news.

That there are several weddings and many other important events about to occur in spiritual and liberal circles. We will keep you posted.

That business men are beginning to awaken to the importance of having an advertisement in the JOURNAL.

That some of our local mediums have hidden their light under a bushel long enough. The time has come for them to—rise, shine; give glory, glory—year of Jubilee.

That the BORDERLAND department is already very popular.

On Time.—Send communications for publication in this department before Friday evening.

Again we extend an invitation to mediums and workers to "have a word" in this department. That is what it is for. Send your news and your thoughts. We will put them in order and publish them. That is what we are here for. If no account of your meetings or your work appears in this department it is your own fault.

State Convention.—Already interest is being manifested, and arrangements are being made for this important annual event. A Committee of Arrangements has been appointed by the State Board, of which B. F. Small is chairman—and the work is already under way. We expect the largest, best and most enthusiastic gathering in the history of the State Association. No locality where ten or more Spiritualists reside can afford to let this Convention pass without being represented. Write to the JOURNAL for information. The Editor of this department is the State Organizer.

Incorporation.—The Children's Progressive Lyceum of San Francisco have taken the necessary legal steps to incorporate under the laws of this State. We are very glad to see this movement in the right direction. Spiritualists have a legal standing and have rights under the laws of our land. Sometimes deep things are hidden from the wise and prudent, and revealed unto babes. There was an election for Directors on Sunday, July 3rd, when the following were elected: W. T. Jones, R. H. Ely, C. H. Gilman, Mrs. M. C. Richardson, E. H. Lehning, Mrs. E. W. Briggs, Mrs. A. E. F. Wadsworth, George I. Drew, Mrs. L. S. Drew, all of this city.

The Sleeper Trust.—W. H. Yeaw has promised to write a history of the Sleeper Trust for the JOURNAL. The Spiritualists of California are very anxious to know something about this whole "Sleeper" business. It looks to some of us as though there has been too much sleeping in the premises. It is possible that the time is near at hand when there will be an awakening of those who sleep.

Basic Principles.—The Commission appointed by the State Board to formulate a statement of principles for Spiritualists, have the work well in hand. The multitude of suggestions offered by the leading thinkers of this country, would make very interesting reading if published. A simple statement of principles for the information of investigators and guidance of believers would be like a "rock in a weedy land." The world is moving on.

San Jose, Alameda and Oakland.—There seems to be some work for the State Organizer in these localities. Who will be the first? Let the JOURNAL hear from all of them. The time has arrived to wake up. We sound the alarm. Will you do your part?

Emergency Benefit.—On Wednesday evening, July 13, Mme. E. Young will give a benefit seance in aid of Mrs. Sarah Whitehead, who is quite ill and in need of financial aid. The seance will be held in Oriental Hall, 605 McAllister St.—John Slater and other prominent mediums have promised to assist. These benefits are of great value in cases of emergency, but we hope some day to have permanent sanitary homes, where the declining years of our mediums and workers may be made cheerful and comfortable. Speed the day.

Mrs. J. J. Whitney, the celebrated trance and test medium, showed her genial countenance in our sanctum during the past week. With returning health she takes up the work anew, and that great army of investigators who are so anxious to be convinced of the truth of spirit return, need look no further. For her new phase of mediumship, see advertisement in this issue of the JOURNAL.

Gottville.—From this mining camp in Siskiyou Co., Thos. Middlemist writes of many churches and more saloons, of a people hungry for spiritual light, and not a medium in the county. He takes four Spiritualist papers. "May his tribe increase."

Mediums' Association.—This society adjourned its meeting last Wednesday evening and attended the JOURNAL meeting en masse, and the officers of the Peoples' Society and the I. F. T. B. Society, who hold meetings on the same evening, showed their smiling faces for a few moments. Let us hear from you all in this column.

The New Journal's Testimonial and Reception, in honor of the advent of the JOURNAL in its new dress, new form and heading, and its added departments, was a great success, spiritually, socially and financially. Our friends to the number of several hundred assembled at Occidental Hall, at the invitation of John Slater and wife, Professor and Mme. Young and Mr. and Mrs. Lillie, and were royally entertained with short talks, messages and music. These wonder-workers—each excelling in special work—have success inscribed upon their banners, which are always nailed to the mast. Quite a nice sum was realized to help "push the old chariot along." The meeting closed with the "Star Spangled Banner," and "they all joined in." Long may it wave.

The "Progressive Spiritualists" closed their season of labor in the spiritual vineyard last Sunday evening, and Mrs. R. S. Lillie will take a vacation for two months. Her lecture on the "Triumph of Right," on Sunday evening, was a triumph in itself. Mrs. Mayo-Steers suggested "Borderland" for the impromptu poem, and Mrs. Lillie then gave one of the best poems she ever delivered on this interesting theme—full of inspiration and power. The camps in the East will gain by our loss.

Dr. Stitt and Mrs. Bird, located at 1342 Market St., held a test and healing meeting at 335 McAllister St., on Sunday afternoon and evening. They are very successful workers.

The Young People's Society will give a flag party next Friday evening, at Occidental Hall, 305 Larkin St. A communication from the president was too late for this week.

Mme. E. Young's meeting was a large one on Sunday evening. As usual, her messages are to the point—just what is needed.

Mrs. Lillie.—As we go to press there is being given a farewell to Mrs. R. S. Lillie, by John Slater, Mme. Young and others. May the Angels of Light be with her "till we meet again."

Palmistry.—Mrs. M. L. Chandler will give a lecture on Palmistry at Occidental Hall, 305 Larkin street, San Francisco, next Sunday evening.

Free Test Meeting.—Mrs. Robinson and Dr. Alice Tobias held the first of a series of test meetings, on the corner of 6th and Market Sts., last Sunday evening. These are mediums of merit; their large audience was sufficient proof of their popularity.

Universal Spiritual Ass'n.—The Hall at 20 Eddy St., was crowded last Sunday to hear words of wisdom from Dr. Hall, Mrs. Usher, J. N. Young, Mr. Lee, Mr. Moriarity, and others. Subject: What constitutes self-preservation? Next Sunday there will be two-minute essays on this subject: "Is it ever justifiable to lie?" In view of the fact that Christian civilization (so-called) is a lie, there will be a hot time next Sunday at 12 m. Ideals are materialized and their practicability demonstrated by applying them to daily life. Only in this way may truth be realized, and it is the duty of each person to realize whatever of truth he thinks he comprehends, when he will find the difficulty of presenting it to others lessened.

If you intend to visit the Camp at Lily Dale, send to W. H. Bach for full particulars.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

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and their WORK IS GENUINE. Their advertisements consist largely of the VOLUNTARY STATEMENTS of CURED PATIENTS.

Drs. Peebles & Burroughs, Battle Creek, Mich.

MY DEAR DOCTORS.—Having taken your medicine one month I consider myself well. Yours respectfully, A. D. EDWARDS, June 15, 1898. 349 Prospect St., Cleveland, O.

Drs. Peebles & Burroughs, Battle Creek, Mich.

DEAR DOCTORS:—I am well and do not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the angels forever bless you. Very respectfully, WM. H. GRIER, Clinton, Ills.

The Doctors will be more than pleased to hear from any sufferer and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which contain the latest scientific pronouncements in these diseases, which they will be pleased to mail free upon application.

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VOL. 35.

SAN FRANCISCO, CAL., THURSDAY, JULY 21, 1898.

No. 3.

THE BORDERLAND.

A POET'S PROPHECY.

[Joaquin Miller, in his "Song of the Centennial," which was published in *Frank Leslie's Weekly*, presaged the unification of the North and South that has been so thoroughly accomplished by the present war. The poem being in three parts, the portions showing this prophecy are too long to give space here, but the following lines of the introduction, which represent an "Orator pointing to the Flag," will be read with interest at this time:—ED.]

Yon stars stand sentry at the door of dawn;
Yon bars break empires. Kings in vain
Shall rave and thunder at Freedom's fane,
Till the stars leave heaven and the bars be gone.
Then wave, O flag, like the waves of the sea;
Curve as the waves curve, wild and free.

And cover the world. Exult in the sun,
But thunder and threaten when the black storms run;
And the years shall be yours while the eons roll;
Ay, yours till the heavens be rolled as a scroll.

JOAQUIN MILLER.

The Spirit Body.

In my former article I promised to continue this subject. There have been a few experiences to which others testify to the fact of having seen me in the spirit form. In one of these instances a gentleman had engaged me to lecture for a month in the city where he resided, but after making an effort to rouse the people, and failing in a degree, he concluded to give the matter up, and wrote me accordingly, posted the letter and returned to his office, when, he says, I came into the room, and looked at him with a troubled and disappointed expression of countenance and then disappeared. He then sat right down and wrote me of this experience, and said, "Whether it is a vision or an apparition, or whatever it may be, you have come to me and settled the question, and you must come to Washington for the month's engagement." This was in the early part of my Eastern work, and it meant much to me. If this meets the eyes of General Edwards, he will remember to what I refer.

One thing I experience often, and I wonder at it, but do not understand it, and yet it is something which is cognized in a measure by the external senses as it seems to me. It is this: In the extremely sensitive condition belonging to mediumship, it seems at times that my spirit can scarcely abide the external surroundings and conditions, and it separates itself from the body, rises into space, floats above my mortal body, and immediate environments as though bent on breathing the air of spirit for a moment at least. After floating a few moments, it takes a circle apparently and passing closer and closer as it circles above, I lose sight of this other or spirit body, involuntarily draw a long breath, and feel that the two are again united. I always feel rested by this freedom of the spirit.

This is most likely to occur when I am weary; generally when weary with traveling. On a crowded car, the busy, tiresome, moving mass of restless people going out and coming into the car, hour after hour, and at last it seems the soul can endure it no longer, and without knowing, or consciously contemplating such a movement, away I fly, and then I see this other body just as I would

see any other spirit. It seems incapable of leaving long at a time and I have never been able to do it by any effort of the mind.

At one time suffering from a severe mental strain, I took a headache-remedy and not understanding its nature, took too large an amount, and the separation of spirit and body was almost complete. A guardian spirit took possession of the brain and outer body, and the spirit arose and passed far out in space. My consciousness was most of the time strongest with the brain and external body, for although another intelligence held this, the break in the chain between spirit and body was not sufficient to remove consciousness to that center, therefore I viewed the spirit body as one would see a bird in the air far away. A strange and ecstatic sensation was mine.

How shallow and vain seemed all things which



MRS. J. J. WHITNEY.

assume such importance, usually. It seemed then I could never desire or wish for trivial things again, but should wish always thereafter to do good and to bless other lives. The separation at that time lasted several hours, in which I could constantly see my other body in space, at a greater or less distance from the mortal form, drawing nearer and nearer by degrees until once more it assumed control of the brain, and the guardian spirit gave up her charge.

I was told by this guardian, afterward, that no other spirit could have prevented the final separation, and was taught a beautiful lesson of the watchfulness of our guardian spirits who possess a power over our bodies, it would seem by this, which was even greater than the indwelling spirits, or our own spirits. But there is a vast field for observation and research. MRS. R. S. LILLIE.

As the cultivated flower gives out the most charming perfume, the spiritual man by the influence of correct culture imparts utility and desirable charms.

Visions of the Spirit World.

I think this "Borderland Department" will be an interesting feature. Mediums are frequently having experiences, which they might think could scarcely be recited or written so as to be of interest to others, but to those who do not receive them they are of great value.

While reading the article by Mrs. Lillie, on "Appearing in the Spirit Body," it recalled to my mind an instance of an experience I had when I was entranced and giving a sitting. Mr. R. B. Hall, who was then collecting for the *Golden Gate*, came into the sitting-room and said to Mr. Whitney, as he greeted him: "I met your wife in the hall, but she didn't speak to me." He added that he thought it strange. Mr. Whitney replied: "You couldn't have met her in the hall, for she is giving a sitting. She will be out in a moment." Just then I opened the door and entered the sitting-room, but knew nothing of what he was relating. He could scarcely believe that he had not seen me in the hall.

This is only one of several experiences of this kind, which I have had, showing that there is a great deal in mediumship which we do not understand.

When I am giving sittings or doing my public work, I am always entranced; and while my guide holds my brain and body under his control, I visit other places. I am sure of this, although it is only occasionally that the memories of it are clear enough for me, on awaking, to give a recital of the experiences to others, but then it leaves a sensation or consciousness of having had an experience outside of, and independent of, the material body.

This some times is followed, immediately on awaking from the trance, with beautiful and indescribable visions. In one of these, I saw life figuratively represented by wide-spreading valleys and flowing streams. These streams, or rivers, were spanned by three-score-and-ten arches, comprising a bridge of light, over which were passing myriads of human beings to the land of the soul. On an upland slope, and, as it appeared to me, bathed in a flood of glory, stood a beautiful palace, an abode of the spirits of light. I saw works of art in what seemed like the finest marble, of many colors; gems, the rarest and richest; jasper, carnelian, turquoise and coral, onyx and garnets, diamonds and sapphires. Looking within the palace—the walls, ceilings and floors were mosaics of costly gems, representing birds, flowers and fruits. Gems are the only things by which comparisons could be made to convey an idea of the array of beauty indescribable which appeared to my vision, and with all this, tender musical echoes fell softly on my senses.

Many of these beautiful visions are given me, or flash before my consciousness, in the short interval of time which elapses while I am passing from the trance to the normal state. I may recite more of them at some future time.

I have for some time been compelled to decline invitations to appear upon the public platform as a test medium, for what reason at first I could scarcely comprehend, but was afterwards informed by my Guide (Mr. Salisbury) that a band of spirit physicians were with me for the purpose of preparing me for a change in my work. This change is not to effect the powers I already possess; that is, I shall continue to give spirit messages, as I have in the past, and to use my clairvoyance privately or publicly, as before, when advised by

my Guides to do so, but in addition, I shall have the help of this band of spirits to diagnose disease and prescribe for the afflicted.

MRS. J. J. WHITNEY.

A Remarkable Vision.

Some time ago I was shown a remarkable vision, which my Guides wish me to offer to the JOURNAL for publication.

While sitting quiet with a lady friend of the family, about two months ago, there appeared to my clairvoyant vision a group of men who, on further sight, proved to be American Generals, or leaders, in full uniform, and with a table on which I could also see maps of the surrounding country of the seat of war; also great scrolls of parchment, showing the plans of attack, etc. Then close to where these Generals stood in contemplation, I saw the American Army in a great crowd, all gathered together. Overhead there hung down a monstrous black cloud, which lowered itself all over the men and leaders, and completely covered them, all but their feet.

Then an awful feeling of oppression, sadness and anguish seemed to prevail over the entire surrounding element, as well as myself, the medium. I could hardly express the peculiar feelings over me at the time, when, all of a sudden, there broke over the engulfed army, in the very midst of the dark cloud, a bright pathway, like a passage between two high walls; and mounted in the opening above the passage, was the most beautiful sight I ever beheld.

I saw our noble and beloved forefather, George Washington, as life-like as any living being, dressed in a white satin uniform, made just as he always dressed. He was sitting life-like, as it were, on a great cream-white war-charger, prancing on his hind-feet. Washington held in his hand a sword, which he drew and presented upward, with a heavenly look of wisdom, love and light, as well as an intelligent acknowledgment to the higher risen entities and lights above. With one great wave of recognition from those above, a great sunburst of rays of light broke all over Washington and the engulfed army and leaders, driving away the strange gloom and oppression that overhung it all.

Then like a great wave of joy there came the word "victory" for our Nation and boys in blue, who gladly offer their lives for humanity's sake in freeing oppressed and down-trodden Cuba, from the hands of those who care not for higher unfoldment of body or spirit.

As a medium I have not yet been able to give the interpretation of this vision, but I think that it has much to do with the outcome of the present wave of war.

Our army has so far seemed to give the idea to the world that our leaders and soldiers have a charmed life or heavenly protection. And, it is so, for right is might, and progression for and in humanity is the coming motto.

The radiated look on Washington's face in the vision, shows to Spiritualists that the brave, daring and inspired leaders and men, now in action, and a greater inspired and nobler army in the spirit world, composed of our advanced risen Generals and Forefathers, who united in the great light of advanced wisdom and power—will stand firm. They in their spiritual rank and our noble boys in blue on earth, under the command of the brave leaders, will earn for us not only the great victory of our Nation, but also of progression and humanity.

MRS. KATIE HEUSSMANN.

475 Fell St., San Francisco, Cal.

Questions of Time and Eternity.

Human nature naturally asks questions from all departments of its organization. Physical questions arise from bodily sensations—such as heat, cold, hunger, weakness, heaviness, wants, passions, appetites. Intellectual questions proceed from mental sensations—such as ignorance, curiosity, inquisitiveness, desire to know, ambition, pride, power. Affectionate questions emanate from the sensations of the various loves—filial, fraternal, parental, conjugal and self-love. And the variety and number of the questions will exactly balance the number and variety of the sensations of which those lives are susceptible.

Spiritual questions spring like white-winged doves from the sublime sensations awakened in the beautiful recesses of the superior faculties.

Sometimes a person who is capable of both putting and understanding a profound intellectual question, is at the same time incapable of perceiving and comprehending a spiritual answer, because

of his inharmonious development giving him, perhaps, a superior intellectual grasp and power, while he may be blank and stone-blind in the spiritual faculties. This rule is equally and universally applicable to all other parts of human nature. Nothing can be more unsatisfying, for example, than an intellectual answer to a question which took its rise from among the spiritual faculties. Questions, simply the fleeting wants of the deep-seated desires, or perhaps the absolute necessities of that portion of the human organization from which they emanate. Much of the bitter animosities and senseless quibbles and cruel persecutions in the sad tragedies of human history, is attributable to this sad cause; namely, to misunderstanding arising from the fact that one set of questions were asked by one set of faculties, and answered (perhaps correctly) by another set of faculties, in which the questions were undeveloped and therefore deficient, and from which they drew unjust conclusions.

The intellect requires argument, illustration, facts; the spiritual faculties only need clear affirmations and the virtue of truth. If one would make progress in the ways of truth and wholeness (holiness) he should learn to discriminate between the sources of questions and answers. When the old Roman official asked the pale-faced Nazarine the question: "What is truth?" he was not answered intellectually, because the divine Reasoner well understood that the intellect is not capable of comprehending the truths of the immortal spirit which speaks and hears and sees only from the coronal portions of the human mind. The old saying that "Spiritual things are spiritually discerned" is as true as ever, and not less so is the other ancient record, "Everything after its kind." Among a large swarm of questions I select these—

What is clairvoyance? Ans.—The sight of the internal eye, which may be opened by the subjection of the bodily senses. This is accomplished by inducing profound magnetic slumber.

How do spirits converse? Ans.—Vocal discourse is an invention of the intellect. Speech is spiritual only when it flows from the motions and emotions of the inmost.

Do spirits breathe? Ans.—Flux and influx, or respiration and pulsation are modes of bodily life in the spirit.

What is the resurrection? Ans.—The arising of the spirit out of the body. This experience is certain at death, but to the Spiritualist this exaltation may occur during this life.

How do spirits eat? Ans.—They eat and drink, not with the teeth and throat, but by inhalations, respirations and absorption, exactly as you hear the soul of music and feel the beauty of the heart of the beautiful.

Is memory immortal? Ans.—The recollection of physical sensations is imperishable. Imperishable memories are changes that occurred in the progress of the spirit.

What is the Summerland? Ans.—The heaven where the springtime and the harvest-abundance are perpetual. It encircles and outshines in immensity of inhabited worlds, each of which is a spiritual vestibule to the infinite temple, "not made with hands."

What is the earth? Ans.—The earth is a planet where the immortal spirit first permanently receives the "image and likeness" of the Infinite parents.

What is truth? Ans.—Truth is the immutable and eternal integrity of the Infinite parents. He who lives and speaks in harmony with this integrity, lives and speaks in unity with the unchangeable will and love of God.

Who are the Infinite parents? Ans.—The Infinite Wisdom is called God and the Infinite Love is called Nature.

What, then, is matter? Ans.—Material substance is the outmost and honest expression or condition of the spirit.

What is spirit? Ans.—Spirit is the name we give to the highest and most sublime expression or condition of substance.

What is life? Ans.—When the immortal essence begins to clothe itself with the first forms of animation, we call it life.

What is love? Ans.—Love is the perfect flower of life. It is superior to life because it is conscious of its own consciousness—the sun that shines into and over everything, and which warms everything until it blooms with immortal beauty.

Can love control itself? Ans.—Yes, ultimately, because wisdom is the perfect flower of love. Whatever is conscious of itself is capable of self-government.

How does a spirit appear? Ans.—Invariably the spirit appears in the human form, but with a face and dress indicative of the condition and

state of the affections. Highest angels never appear in surface habiliments.

Can a spirit deceive? Ans.—A true and pure spirit cannot, but the fine arts as well as the magical arts of psychological psychometry are practiced by certain intellectual spirits upon the susceptible of earth.

Is spirit intercourse beneficial? Ans.—Yes, when it is maintained upon a pure, unselfish basis. Nothing can be more productive of injury when it is sought for the promotion of worldly advantages. The penalty may be tardy in coming but it is sure to fall upon the evil-doer.

What is selfishness? Ans.—That which promotes your own personal welfare at the expense of the rightful progression of your fellows.

Is it selfish to seek development? Ans.—No; for an improvement of your condition is a benefit conferred upon mankind, and especially is your higher development a kindness upon all who associate or have dealings with you.

Who are true Spiritualists? Ans.—They who seek first the kingdom of truth that is in the spirit.

Who are the materialists in Spiritualism? Ans.—They who exclusively demand the wonderful demonstrations which performing spirits and their mediums are fond of exhibiting, with no noble end or purpose.

Do you oppose these demonstrations? Ans.—No; when they are sought as positive proofs of a natural human life after death.

Do people seek them for any other object? Ans.—Yes; thousands of persons who were long since delivered from all doubt concerning immortality, continue to visit materializing circles as a sort of religious duty or pastime.

What is the penalty? Ans.—All triflers are punished at last, by encountering deceptions and perplexing tricks, enough to cause them to lose all their delightful faith. In the end, therefore, all their so-styled "positive knowledge" concerning immortality slips away from the mind, like the quicksand that was under the house by the sea.

How shall we become spiritual? Ans.—By seeking wisdom concerning the import and significance of eternal principles, and by living as far as is possible, in this world, in harmony with such principles.

What are eternal principles? Ans.—Truth, love, justice, power, beauty, liberty; these are principles, and also the fruition of principles which would overcome all evil and fill the world with brotherhood, joy, peace, happiness—From "Beyond the Valley," by A. J. Davis, the Seer of the Harmonial Philosophy.

The International Congress.

The following is a continuation of the report from *Light*, of London, England:

WEDNESDAY, JUNE 22ND:

Mr. J. J. Morse occupied the chair on the first or afternoon session on Wednesday. Following some remarks by the President of the Alliance, the Chairman read a paper, contributed by Colonel de Rochas, on "The Borderland of Psychics."

He detailed many instances of phenomena of interest—such as "globes of fire produced in the presence of mediums, which seem sometimes to be guided by an intelligent force," etc. We may be able to give this excellent address next week.

The paper having been read and received with applause, the Chairman invited discussion.

Dr. Berks T. Hutchinson said he had had personal opportunities of verifying many of the phenomena of luminosity recorded in the paper. In one case, in Cape Town, a medium had come to him in some alarm, stating that a ball of fire appeared to have settled in his (the medium's) hand. Subsequently, when the spiritual origin of the appearance had been ascertained, the luminosity became a regular phenomenon, constituting a series of signals whereby messages were given.

Mr. R. J. Lees narrated an interesting instance of the phenomena of luminosity in connection with physical phenomena amongst the Cornish fishermen.

Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich., mentioned some instances in her own experience of luminous appearances at seances. She also recited an interesting example of the diminution in physique undergone by a medium during the occurrence of phenomena transpiring through this mediumship. In the instance under notice, she personally observed a shrinkage in the hand of the medium during a materialization, and its subsequent expansion to normal proportions when the phenomena had ceased.

The Chairman then read a paper, contributed by

Dr. Encausse ("Papus"), on "The Distinctions and Points of Identity between Spiritism and Occultism," first introducing Dr. Encausse to the audience.

The reading of this paper having been concluded amid applause, the Chairman invited discussion.

Dr. J. M. Peebles said he was very greatly charmed with the paper. He wished to ask Dr. Encausse what was the difference between the spiritual body of the Spiritualist and the astral body of the occultist.

Dr. Encausse, who replied in person (speaking in very creditable English), inquired whether Dr. Peebles referred to the perispirit.

Dr. Peebles answered that he meant the body which formed the connection between the spirit itself and the physical body.

Dr. Encausse said that the astral body of the occultists corresponded exactly with the definition of the perispirit by Allan Kardec. The occultists, however, believed in the eventual dissolution of the astral body as the spirit progressed, while the followers of Allan Kardec affirmed the permanence of the perispirit from one incarnation to another.

Mrs. Cora L. V. Richmond said she was sure that all present had been greatly pleased with the paper of Dr. Encausse. The subject, however, related to the distinction between Spiritism and Occultism. Spiritism, however, was the work of Allan Kardec, while Occultism had been defined as representing the mysticism of all ages. This, of course, could have little to do with the Spiritualism of Europe and America. The Spiritualism of America, for instance, was not the Spiritism of Kardec. Therefore, while a number of Spiritualists were familiar with the Spiritism of Kardec, they (the audience) were unenlightened as to the resemblances between Spiritualism and Occultism, or the differences between them. She held that Spiritualism conserved all that was valuable in the mysticism of the past; and that it interpreted many of those subjects which had previously been confined to the recluse and the caves and lodges of the mystics. (Applause). The medium of the Spiritualists, whether subject to external or to interior influences, produced that which it required years of preparation for the occultists to produce. It was a plea for Spiritualism that she wished to offer, and not for Spiritism. (Applause).

Dr. Encausse, in reply, said it was true that Spiritualism, as Mrs. Richmond described it, was not the subject of his paper, and the distinction she had made between Spiritualism and Spiritism was a correct one. Mrs. Richmond had, however, confused the occultists and the mystics. Here Dr. Encausse drew a line of distinction between the two, which, in essence, may be described as a statement that the occultists are scientific experimenters, while the mystics are speculative philosophers. The occultists had always been Platonists and Neo-Platonists. But in a general sense we were all Spiritualists in the nineteenth century. (Applause). It would need a volume to explain the points of difference between the two schools of Occultism and Spiritualism. His paper had only been intended to indicate the points of difference between Kardecists and occultists.

Dr. Berks Hutchinson deprecated the indiscriminate use of the term occultist, contending that the phrases Occultist, Mystic, Theosophist, Spiritualist, were in their highest sense all interchangeable. He was understood to condemn certain phases of Occultism.

Dr. Encausse, in reply, said that the charge of practising black magic had been levelled against occultists in France by the Roman Catholic Church, which, however, had included the Spiritualists in its condemnation. He advocated unity between all schools of psychical thought in the face of the common enemies, skepticism and materialism. (Applause).

Mr. Thomson took exception to the tenor of the two papers which had been read at this meeting on the ground of their abstruse character. To his mind the philosophy of Spiritualism was so simple and easy to be understood that it required no long and difficult explanations of the kind which had been offered, when once the central fact of the continuity of life had been established. He contended that the mission of Spiritualism was to ameliorate the conditions of human life.

The Chairman, in closing the meeting, said that he could not agree with the objections raised by Mr. Thomson. He had gone over the two papers previously to reading them at this meeting, and saw nothing in them which any person of ordinary capacity could not understand. He thought the papers furnished additional evidence of the necessity for Spiritualists to become students of their subjects from all points of view. (Applause).

The President of the Alliance said he regretted

to have to announce that Mr. W. T. Stead had met with an accident which rendered it quite impossible for him to be present on the following evening, as expected.

A resolution was thereupon unanimously passed expressing the sincere sympathy of the meeting with Mr. Stead, and an earnest hope for his speedy and complete recovery.

The proceedings then terminated.

At the evening meeting Dr. J. M. Peebles took the chair. In the course of his opening remarks he said they were all present as seekers after truth. They wanted the truth in regard to man's nature, his powers of unfoldment, and especially in regard to the life beyond. But while they all sought the truth they could not all see it precisely alike. Truth never changed, but our perceptions of it changed as we unfolded in knowledge and capacity. In conclusion, Dr. Peebles said that as he preferred to be among the audience, in order to have the privilege of asking questions, he had decided to surrender the chair to his friend, Mr. J. J. Morse. (Laughter).

Mr. J. J. Morse, in smiling response to this unexpected invitation, then came forward and occupied the chair during the remainder of the meeting, after which Mr. W. J. Lucking read a paper on the "Doctrine of Successive Lives," by M. Gabriel Delanne, having previously introduced the author of the paper to the audience.

At the conclusion of the paper, which was cordially received, the usual period of discussion ensued.

The Rev. John Page Hopps referred to the excellence, both of the paper and of the way in which it had been read to them by Mr. Lucking, but said that the paper did not carry conviction to his mind. Most of those present would agree with the phrase "successive lives"; but it did not at all follow that those successive lives were all to be passed on the earth. His Spiritualism led him to conclude that it was quite possible to get "on the other side" all that was necessary either of retribution or progress. (Hear, hear). It seemed to him that instead of re-incarnation being required by evolution, it constituted a most serious break in the continuity of evolutionary unfoldment. The whole doctrine appeared to him purely arbitrary and speculative. It was no use saying it was a fact because some spirits said so, for there were spirits who would say anything. (Laughter). Nor was it any argument that some persons declared that they could remember their past experiences. Some people could remember anything they desired to remember. The object of education was to regulate the imagination. He was one of those free, liberal, and independent thinkers who believed there was room in the world for all kinds of views. He was glad, therefore, that there were Re-incarnationists in the world. (Laughter and applause).

M. Gabriel Delanne (who was received with applause, and whose remarks were kindly interpreted by Mr. O. Murray), in response to Mr. Hopps, offered some observations, recapitulating a number of the points in his paper.

Mrs. Cora L. V. Richmond said: "I am sure that we shall all agree that we have been greatly delighted with the paper that has just been read. If, instead of expressing our belief or disbelief in the views expressed by M. Delanne, we took occasion to learn of him (as very few people probably have studied the subject), I think we should present ourselves better in the attitude of true students. (Applause). I would like to ask Mr. Delanne when consciousness begins in view of the succession of embodied lives?"

M. Delanne, in reply (interpreted by Mr. Murray), said that, according to the knowledge we gained through studying the evolution of living creatures on the earth, there was a consecutive series of beings from the simplest cells of protoplasm, growing up stage by stage, becoming more and more complex. We found that in the simplest beings the intellect and the instinctual faculties were mixed, but as we ascended in the organic scale we saw the physical functions differentiating gradually, and at the same time the instincts appeared, while in the superior animals the first gleams of intelligence were manifested. It was difficult to say at what point consciousness began, but they must admit that it did begin at some point in the evolutionary process.

Dr. Peebles said he would like to put a question. When the bird was hatched from the shell, it did not seek to return back to the shell again. He wanted to ask whether it was a fact that spiritual beings in the spiritual world would be forced back through generation, through the nine months of gestation, the twelve months of nursing, and babyhood? Will they be forced back, or would it be a matter of choice to come back?

M. Delanne, in reply, said he did not think there were any exceptions to the laws of Nature. Either re-incarnation was a universal law and everybody had to submit to it, or it did not exist. (Hear, hear).

Several other members of the audience wished to put questions, and a desire was expressed that the discussion should be prolonged.

The Chairman, however, said that he was reluctantly compelled to close the discussion, in view of the lack of time. He believed that at the meeting of their French friends, to be held in the French Drawing Room on the following morning, M. Delanne would be pleased to continue the discussion.

A paper on "Dark Cabinets and Promiscuous Circles," by Mr. Harrison D. Barrett, President of the National Spiritualists' Association of the United States, condemning the frauds which are carried on in America, mostly by pretenders to mediumship, was then read.

SECOND HAND BOOKS. 4

[One copy only of each of the following books is for sale at this office. An early application is therefore necessary.]

BOUND VOLUMES.

American Business Man's Form-Book—D. W. Beadle. 50c.
Appleton's Journal—1870-71. \$1.
Arithmetical Dictionary—Young. 75 cts.
Bible Dictionary, with engravings, maps and tables. 75c.
Bible—Whence and What. \$1.
Bible Words for Daily Use. 25 cts.
Boston Turned Inside Out—Rev. Henry Morgan. 75 cts.
Danger—Wounded in House of Friend.—T. S. Arthur. \$1.
Debate on the State of the Dead—Connelly & Field. 50c.
Dr. Chase's Recipe Book. \$1.00.
Hand-book of Hygiene. 75 cts.
Harper's Magazine—1870-71. \$1.00.
Infidelity—Fables of—Patterson. 50 cts.
Innocents Abroad—Mark Twain. \$1.
Johnny Ludlow. 50 cts.
Lady Ernestine; or Absent Lord—Mrs. C. A. Warfield. 75c.
Latin, Greek, English, German, Spanish and French Grammar—Solomon Barrett. \$1.
Life and its Manifestations—Past, Present, Future. \$1.
Life of Horace Greeley. Illustrated. 75 cts.
Lights and Shadows of Spiritualism—D. D. Home. 50c.
Methodist Hymns. 25 cts.
Mystery of Edwin Drood—Charles Dickens. \$1.
New World Compared with the Old—Townsend. \$1.
Our Lord's Great Prophecy—Rev. D. D. Buck. \$1.
Plain Home Talk—E. B. Foote, M. D. \$1.
Ravenia; or the Outcast Redeemed—Annie Nelles. 75c.
Roughing it—Mark Twain—Illustrated. \$1.
Twenty Years in Wall Street—Matthew Hale Smith. \$1.
Wife in Name Only—Bertha M. Clay. 50 cts.
Young America—Oliver Optic. 50 cts.

PAMPHLETS.

Annals of Fort Mackinac—Lieut. D. H. Kelton. 25 cts.
Ancient Emblems of Beauty—Rev. R. Venting. 10 cents.
Authority of the Bible—B. F. Underwood. 5 cents.
Best Sayings of the best Authors—John Diprose. 25cts.
Beyond—Henry Seward Hubbard. 25 cents.
Bible in our Public Schools—R. B. Westbrook. 10 cents.
Bill Nye's Remarks. Illustrated. 50 cents.
Blasphemy—Thomas R. Hazard. 50 cents.
Cutters Guide to Mt. Clemens, Mich. 10 cents.
Damon and Pythias—A story. 10 cents.
Dan, the Tramp—Laura Hunsaker Abbott. 25 cts.
Dr. Foote's Hand-book of Health-hints and Recipes. 25c.
Discovery of the Northwest—Rufus Blanchard. 50 cts.
Discoveries of the Great Pyramid—W. H. Wilson. 25 cts.
Discussion on Modern Spiritualism—Fish and Dunn. 25c.
Drama of the 19th Century—Voltaireine de Cleyre. 10c.
Eternal Hope—Canon Farrar. 25 cents.
Evolution. A Scotch Verdict—Chas. F. Deems. 20 cts.
Evidences of the Human Spirit—Hindu—Pandit Guru Datta Vidyarthi, M. A. 25 cents.
Five Great Duties of the Aryans—Hindu. 25 cents.
Heart and Hand. Libretto—Chas. Lecocq. 10 cents.
House Beautiful—W. C. Gannett. 10 cents.
Hull's letters to Miles Grant on Spiritualism. 25 cents.
Human Progress and Spiritual Attainment—10 cents.
Hymns for Theists. 10 cents.
Immortality—J. J. Morse. 25 cts.
Inspirational Hymns and Songs of Progress. 20 cents.
Ishmael—Mrs. E. D. E. N. Southworth. 40 cents.
Liberty and Life—Discourses by E. P. Powell. 25 cents.
Man from Mars—Thomas Blot. 25 cents.
Marriage and Divorce—M. S. Robinson. 25 cents.
Materialization and Re-incarnation—E. S. Wheeler. 15 c.
Mental Therapeutics.—W. J. Colville. 50 cents.
Metaphysical Queries—Miss S. C. Clark. 15 cents.
Mutual Criticism—Socialism. 25 cents.
National Ownership of Railways—C. H. Vail. 15 cents.
Old Melodies Spiritualized—H. W. Booser. 25 cents.
People's Hand-book—12 complete novels, Outdoor Games
Minstrel Show, Comic Recitations. 10 cents each.
Prendergast's German Teacher. 25 cents.
Problem of Poverty—Wm. M. Salter. 10 cents.
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Rhymes of the Rockies. 25 cents.
Silo and Silage—A. J. Cook. 25 cents.
Spiritual Evidences—Frank Sweet. 25 cents.
Spiritualism—Judge Edmonds, 2 vols, cloth, 75 cents each
Stephen Girard's Will. 10 cents.
Stepping-Stones to Health—W. J. Colville. 25 cents.
Surest way of doing Good—Rev. J. F. Sunderland. 10 cts.
Truth—Mrs. Helen C. Bushyhead. 10 cents.
Three Philanthropists—R. G. Ingersoll. 5 cents.
The Religion of Inhumanity—Frederick Harrison. 10c.
Theosophical Society—Report of Proceedings, 1888. 10c.
Unauthorized History of Columbus—McDougall. 15 cts.
Wages of Sin—Lucas Malet. 40 cents.
What Christmas says to New Year—Townsend. 25 cents.
What it costs to be Vaccinated—Joseph Collinson. 10c.
Within the Veil—W. J. Colville. 25 cents.
Workshop Companion—Recipes, 25 cents.

The Religio-Philosophical Journal.

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. What- ever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JULY 21, 1898.

The International Congress.

The greatest event among Spiritualists of this Jubilee year so far, was, doubtless, the International Congress held in London, last month. The excellent reports given by *Light* and the *Two Worlds*, our English contemporaries are very interesting and creditable. In an editorial, on July 2, *Light* remarks as follows:

Nothing upon earth is perfect, but we surely got as near perfection last week as is ever possible here. London behaved splendidly. Did a bluer sky ever bend over it since it burnt its first ton of coals? Were the streets surrounding our meeting-place ever brighter and prettier, night and day? Did ever 500 happier and keener people ever meet in that beautiful hall? Was there ever a more brilliant ending to a week of strenuous thinking?

We are pardonably proud of our somewhat trying experiment, though perhaps, if we had known who were working for us, we would never have been conscious of difficulty or doubt. On being told of the glorious success of our Sunday gathering, one of our most honored but absent friends was greatly astonished, and said: "You surprise me, I thought it was extremely doubtful whether you would get a presentable audience at all." But not only did we begin well; better still, we kept it up to the end. The parks were tempting, and amusements abounded, but, twice a day for three hours, our interesting and interested audiences gladly faced a programme which offered (no sensation, no entertainment even, but only food for strong, keen, resolute thinking. We venture to say that there are very few subjects that could have done that in London last week.

On Friday evening, June 24, the Congress closed with a reunion in St. James' Hall, which was thronged with a brilliant assemblage, says *Light*, "representative of all phases of the movement, the religious and the secular, the literary and scientific, the mystical and the practical, the academic and the propagandist. The scene from the galleries—the *fauveils* of which provided a pleasant temporary retreat for many of the visitors—was, to say the least, an inspiring one. Amidst the tastefully-arranged masses of flowers and evergreens with which the hall—radiant with electric lamps—was decorated throughout, moved about 1200 persons of all ranks and of many nations, all associated to a greater or less extent with a movement which is supposed to be unpopular, which is reputed to be poor, but which is being tardily—often unwillingly—recognized as enfolding the germs of some world-shaking truths. The London Spiritualist Alliance may be fairly said to have astonished its friends and confounded its enemies."

The Rev. John Page Hopps, well known throughout the world as a champion of Spiritualism, opened and closed the Congress with characteristic speeches.

Mr. J. J. Morse read the following cablegram from Mr. Harrison D. Barrett, President of the National Spiritualists' Association of the United States and Canada, and editor of the *Banner of Light*, addressed to Mr. Dawson Rogers, President of the London Spiritualist Alliance:—

Deeply regret absence. Greetings to Congress. America says, "All hail!"

After the entertainment, *Light* says that "refreshments were served in the Banqueting Hall, which apartment, together with the balconies and staircases, served in a great measure to relieve the pressure on the floor of the great hall, which, despite its spacious dimensions, would have been insufficient to accommodate all in comfort. It was a comparatively late hour before the last groups of visitors departed, thus bringing to a close a gathering which was in every respect a magnificent success."

We are exceedingly glad to chronicle such a successful enterprise as this International Congress, planned and carried out to completion, without a jarring note. It was a credit to the Cause in every way.

Mrs. Piper's Trance Phenomena.

Since the publication of Dr. Hodgson's Report in the Proceedings of the Psychical Research Society, concerning the Trance Phenomena of Mrs. Piper, the subject has been dropped, apparently, by the scientists and the public generally, principally because they had nothing left on which to form an opposing argument. ♥

Mrs. Piper, is an American medium, first noticed by Prof. W. James, of Harvard College, who was convinced of her genuine mediumship, which has existed for some 13 years.

She was subsequently placed under the care of Dr. Hodgson, of Boston, Secretary of the Society for Psychical Research, who is a clear-headed, skeptical, scientific man having devoted some 15 years to the study of psychic phenomena.

Dr. Hodgson introduces those who wish to test Mrs. Piper's powers, under an assumed name. The seance is held in broad daylight, and she gives them information of a confidential nature—facts known only to the sitters and their spirit friends; or messages from some living person miles away, through the communicating spirit.

That these phenomenal tests cannot be fraudulent, is shown by the fact that Mrs. Piper had no means of ascertaining the names of her visitors—only from their spirit friends, through her guides.

That telepathy does not explain the phenomena, is shown by the fact that many things are told which were not known to the sitter.

Nor does clairvoyance alone explain it, because Mrs. Piper, when giving the information, is invariably in a deep trance; while one in a clairvoyant state is generally conscious of what is going on around them.

The only reasonable conclusion, therefore, is that communicating spirits give the facts to the guides of the medium, who use her organism to voice them to the persons in the test seance, in order to convince them of the continued existence and consciousness of those who have passed the change called death.

There is no sense or reason in trying to escape this conclusion, neither is there any way of escape from it.

Instance of Telepathy.

A remarkable instance of telepathy is related by the German papers with regard to the mad King Otto, of Bavaria, who, it will be remembered, has been confined for many years in the Castle of Fürstenreid. A week or so ago he was found in his chamber weeping bitterly, and, being asked what was the matter, replied, "She is very ill, and her suffering kills me!" He alluded to a young woman to whom he was passionately attached some years ago. A few days later he exclaimed joyfully, "She is out of danger! She is safe!" It was afterwards discovered that at the very time he announced her illness, the lady in question was so seriously ill that her life was despaired of, and at the hour he said she was better, a great improvement had taken place in her condition.—*Ex.*

The Hopkins Fund.

It will be remembered that in the JOURNAL of July 7, Spirit Col. L. B. Hopkins made a strong appeal for the creation of a Fund, to be used in printing and circulating pamphlets, to help spread a knowledge of the spiritual philosophy. We have received the following letter with \$5 to start the fund, and hope to receive many hundreds more, so that this work, so earnestly desired in the spirit world, may be accomplished:

TO THE EDITOR:—Upon reading Spirit L. B. Hopkin's message through the mediumship of John Brown, Sr., I felt a sincere desire to help a little in such a beautiful work. Hoping all who truly love to see this beautiful spiritual light spread throughout the world, will respond to this call from higher spheres and help roll away the rock of superstition, cruelty and every form of disorder, which makes this beautiful world a seething cauldron of discord.

From a humble seeker after truth, I close with a sweet blessing of peace to the Editor and his noble assistants. I enclose \$5 to start the Hopkins Fund. S.

This is a noble example, and one that we trust will be emulated by hundreds of the "lovers of truth" during the next few months.

Voice of the Stars for August.

In Zadkiel's Almanac for 1898 we find the following predictions for the coming month:

The Sun in Leo, the sign ruling France, forms the sextile aspect with Mars on the first day of this month; accordingly we may expect soon to hear of a military pageant in France, and some ebullition of martial ardor.

The stationary positions of both Saturn and Uranus cannot fail to shake Spain (and perhaps Tuscany) physically, and perhaps politically, about the 10th or 11th instants. Spanish affairs will again be in an extremely critical state, and there will be anxious work for Spanish statesmen, generals and admirals.

A recurrence of the difficulty between Spain and the United States may be anticipated, for Mars in the sign Gemini and Saturn in Sagittarius must disturb both these countries and may set them "by the ears." The quartile of Mercury (from Virgo, the sign ruling the West Indies) with Mars, threatens a renewed dispute over Cuba.

Labor disputes in the United States will again become troublesome and difficult to arrange without a great strike. London suffers from a transit of Mars over her ascendant; some great fires and labor disputes will take place.

Brother B. F. French has sent us one dollar to furnish copies of the JOURNAL to soldiers for Cuban and Philippine Islands. We have sent them and want to commend these propaganda methods. Now is a good time to work for the spread of the Cause.

TRANSITION.—The funeral of Mrs. Susanah Crossland, in San Bernardino, Cal., was largely attended. Mrs. A. L. Astor, M. D., conducted the funeral service at Liberal Hall which was tastefully decorated and the floral pieces were marvels of beauty, all showing that the life of Mrs. Crossland was fully appreciated by every one who knew her.

On the following Sunday, June 12, Dr. Astor was greeted with a large audience which gave marked attention to her discourse upon "The Resurrection of the Soul and Life After Death." The hush of death was depicted, and a solemn appeal was made that friends should not weep when it came. It was the resurrection of the soul; the judgment day of a passing spirit, and earthly tears had no place at such a time; but friends would weep in the after loneliness, the silence that followed the resurrection.

Guardian angels attended those who passed over and lead them to the spirit land. As the power in man to think is his soul, his deliverer; so the thoughts he has portrayed in deeds and words in this life have made his robe and home in spirit life. If he has lived to do good and be gentle, long suffering and loving his neighbor as himself, his home is in the Beulah Land of light and perfect rest; if he has sought only the gratification of earthly desires and passions, he is earth-bound in spirit.

IDYL.

Sweet pleasures of earth, how swiftly they fly;
In the morning love's greeting, in the evening good by;
Like the glorious splendor of roses at morn,
In the evening are withered, their beauty is gone.

Like the will-o'-the-wisp, so seductive and shy,
Or the Naiad's sweet notes, as they float gently by,
We listen and hasten to hold them as ours,
To find them but shadows in memory's green bowers.

From this pathway of shadows, let us turn to the light
And drink from that fountain, so pure and so bright—
That fountain of love, so invitingly sweet,
Where the pilgrims of earth and the angels will meet;

Where the veil of the past will hide us no more
From the loved ones we have on that bright shining shore,
When reunions and greetings will thrill us with joy,
Where the mother will meet with her wandering boy;

Where the birds are inspired with divinest of song,
With love for its burden, the whole day long,
May we all learn to cherish this fountain of bliss,
Keep our hearts ever warm and as pure as the kiss,
Which the mother imparts to the babe on her breast,
While we linger and dream of the homes of the blest.

AMIGA.

Fred Bell is well known in this vicinity. The following news item concerning him appeared in the Columbus, Ohio, *Dispatch*, under date of July 5, 1898: "Mr. and Mrs. Fred Bell, of Youngstown, are registered at the Davidson. Mr. Bell, who states that he is now engaged in the newspaper business, was formerly a well-known singing evangelist." Here in San Francisco he has played many roles—to the disgust of everybody.

How Many Spiritualists are there in America? We want to know, and ask every reader of the JOURNAL the names of all whom they know to be Spiritualists in their town, city or county. Please begin at once. We want them to get the statistics, and demand our rights according to our numbers. In the coming conflict this will be necessary—for the God-in-the-Constitution "cranks" are at work and seem determined to carry out their purpose. Let us check-mate them, and begin at once.

The Officers of the Children's Progressive Lyceum (Incorporated) are as follows: President, W. T. Jones; Vice-President, Mrs. L. S. Drew; Secretary, Ed. H. Lehning; Treasurer, Charles H. Gilman.

Lyman C. Howe, who has been ill for four months, has so far recovered as to go through his camp engagements; and commenced at Cassadaga on Sunday, July 17. We hope he may soon fully recover his usual health, to labor in the vineyard many years, for there is much work yet to be done.

The RELIGIO-PHILOSOPHICAL JOURNAL and many of our books can be obtained of Prof. Fred Evans, 103 West 42nd street, New York, who keeps a stock on hand for the convenience of our New York friends.

Intelligent Spiritualists have little need for tests. It is the skeptical who need to be convinced by crucial tests and undoubted spirit power.

Action is life, stagnation is death. The Laplander manipulating his freezing companion saved his own and his friend's life by the exercise.

Those who know least about a subject imagine they know the most. It is the little knowledge that puffs, not the bulk. The profound scholar feels his deficiency and lack of knowing all, by virtue of his profundity.—*Ex.*

From Los Angeles, Cal.

The Harmonial Spiritualists' Association has undiminished attendance at its meetings, showing an increasing interest in Spiritualism among all classes.

All the Societies here have taken a vacation during the summer; in the meantime, Mrs. Freitag lectures twice every Sunday.

The Ladies' Auxiliary, known as the "Harmonial Workers," holds socials every Thursday evening with musical and literary entertainments, etc. The funds thereby obtained are expended in charitable work, providing furniture for the hall, building up a library and similar purposes.

Such socials form a binding link between the old faithfuls and the new investigators, lead new acquisitions to our ranks, and very materially strengthen the influence of this Society in behalf of true Spiritualism.

ERNEST ABS HAGEN, Sec.

The fast lake steamers which have been purchased by the government had to be taken through Canadian canals, to reach the seaboard. Those who favor spending hundreds of millions of dollars in the Nicaraguan canal should consider the vast benefit ship canals from the lakes to the ocean and Gulf of Mexico would confer not only in the time of war but in greatly cheapening the cost of transportation. The construction of two ship canals from the lakes would not cost much more than the foreign canal. They should be constructed at an early day.—*Republican*, Wauseon, O.



The Editor is not responsible for the opinions of correspondents.

Sent to the Jubilee.

TO THE EDITOR:

My prophetic vision, the only copy I had, I enclosed in a letter to Mr. Frank Walker, with the request that he mail it back to me after the Rochester Jubilee, but it was lost.

My husband also sent a trunk to the Jubilee (expressage prepaid) that contained some Spiritualist books, and my work of years. The trunk and its contents were sent with the understanding that at the close of the Jubilee they were to be turned over to the National Spiritualists' Association, but it was lost in transit. In it were a large scrap-book and the RELIGIO-PHILOSOPHICAL JOURNAL for 1874 and 1875 (edited by S. S. Jones), and the pictured vision, dated 1885, which was cut up in small pieces, and every picture of the painted vision was represented in the Sunday New York *Evening Journal* during last May. A woman was pictured in the *Evening Journal* suspended in midair, and Venus was printed on her gown. There were stars (dots of gold) all around in the pictured vision of Jupiter, Mars and Venus. Spain was pictured as shooting up at the stars. I clipped this picture and another one that was reproduced in the *Journal*, and mailed the two pictures to Mr. Walker after the trunk was lost.

The other picture was his Satanic Majesty painted. This man Satan I named Canovas, the late Prime Minister of Spain. It was reproduced in the *Evening Journal*. Jupiter was pictured in 1885 as firing a deadly weapon at Satan's head. Canovas was shot in the head.

At the theatre, on April 9, 1882, in vision I attended the play in the spirit-world. It was the Transit of Venus. I wrote the vision-play, and it was approved by my husband's daughter, who was a star actress at that time, in Daly's Theatre. She is now married to a wealthy lawyer and lives in England. I put the play in a paper box in the trunk for the Jubilee.

MRS. SARAH HOWARD.

Sheffield, Mass.

Answering Mental Questions.

TO THE EDITOR:

Mrs. Eberhardt held a very successful meeting on Wednesday afternoon, July 13. The tests given were very satisfactory. It was quite surprising to many how her guides could relate conversations that had taken place long ago, stating even to the house and the place. Her Indian Guides answered the mental questions very accurately.

MRS. L. C. SCHRODER.

1330 Valencia St., San Francisco.

Home from Vacation.

TO THE EDITOR:

A much-needed rest was lately taken by my wife and myself, at Santa Cruz. It is a lovely place for inspiration, among the tall pine-trees and picturesque mountains, with the Pacific ocean in view. In such a beautiful city, the cause of Spiritualism is very weak—no society there at present.

We had the pleasure of meeting Dr. C. A. Bonesteel and his good wife, who is a strong psychic, at present sitting for unfoldment and some day will be able to bring light and comfort to hungry souls. The doctor, who is also a psychic, has been a Spiritualist since 17 years of age. His intention is to make San Francisco his future home.

We also paid a visit to the city of Capitola, a most desirable place for rest. On our way home we came through San Jose, where we found waiting at the depot, Mr. J. Murray and Mr. McMeekin, both strong and ardent Spiritualists and members of the First Spiritual Union. They brought greetings of love to my wife and myself, who labored with success for their Society last September. It was very pleasant to meet some of our old friends from that city. We wish them well, but were very sorry that we could not remain longer with them, as we had to speed for home, where I found a large amount of mail matter awaiting me.

I wish to say, through the JOURNAL, to those who have written to me, that

their letters will be attended to at once, as I am mentally and physically strengthened by my much-needed rest.

DR. MAX MUEHLENBRUCH,
Oakland, Cal., July 12.

To Mediums.

TO THE EDITOR:

After years of persistent missionary work in this part of the country, where I have lived since childhood, and in which I am known far and wide, I have brought about a condition, ripe for a first-class materializing medium to come here and do some work. Kindly let it be known through the JOURNAL, and if such mediums will write to me, I will do all that I can for them. I want a medium that can get forms outside the cabinet. I will lend them my forces in the seances.

As I am making a specialty of healing, I do not care to take up materializing myself at present, as I do not want to scatter my forces too much. I have talked to many people here, and they are willing to pay to see these things and help a medium along, so that they may live. One that can get slate-writing could do well here.

DR. R. A. DAVIS.
Box 174, Maitland, Mo.

Young People's Institute.

TO THE EDITOR:

The Young People's Spiritual Institute is for all ages over 16 years. It has been in the field for the past year and is doing a splendid work. It has a form of secret work to insure its regular meetings for members only. It wants to secure Institutes in every State. The National Institute is now in shape to co-operate and furnish every possible help. The Y. P. S. I. has developed from local Institutes. It was not first organized as a National body. The working Spiritualists interested in its development are representatives of the people, and not of any body or combination with selfish purposes. The whole aim of the Y. P. S. I. is to help the cause of Spiritualism. Local Institutes should be organized everywhere; and on the Pacific slope we specially desire to obtain them. We would like to hear from localities where an Institute can possibly be created. The results will be of great local help and pleasure. The membership fee is 25 cents, and monthly dues 10 cents. The National Institute will conduct its entire work upon ten cents per capita, annually. We hope all will now act and get ready for fall and winter efforts. The Y. P. S. I. is the sure plan to interest its members.

Write to me for particulars.

G. W. KATES.
156 Meigs St., Rochester, N. Y.

Not an Example to Follow.

TO THE EDITOR:

"Gladstone once said that precept freezes while example warms; precept is a marble statue, while example is a thing of flesh and blood. The great defect of other religions and philosophies is that while they may contain beautiful maxims and exhortations, they do not give the power to follow these out. But Christ embodied what he taught. He practiced what he preached. He was a living example that we may imitate."

The above from an exchange is an average of the reckless statements so often made by the ignorant or bigoted sectarian. The act of the Nazarine in "turning water into wine" is not, in these times, to be "imitated." "Cursing the fig tree" is another instance not to be commended. The fact that Buddha forbade the use of intoxicants nearly 700 years before the birth of Christ and that Mohamed also prohibited its use indicates that they had better judgment than the son-of-man, concerning the malign effects of intoxicants. Martin Luther was not an abstainer and the famous lines—"Who loves not women wine and song, will be a fool his whole life long"—has been improved and reads: "Who loves not Allah, fame and song."

QUAKER.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal.

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Medium Directory

[Mediums' Cards put into this directory at 20 CENTS per line per month.]

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 421 Ellis St., San Francisco.

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Geo. W. Carpenter, M.D., 531 Alvarado street; office 935 Market st., San Francisco Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Mrs. C. Eberhardt, 937 Guerrero St. Meetings Wednesday afternoon, Thursday and Sunday evenings. Readings daily.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1; 3 questions answered, 50c. 1249 Market St.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Mrs. Katie Heussmann, Clairvoyant and Clairaudient Medium. 475 Fell St., S. F. Sittings daily, \$1; circles Friday eve's, 25c.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, 1204 Mission St., San Francisco.

Mrs. M. T. Longley, M. D. Medical, Test and Business Medium. Cures disease and obsession—Developes mediumship—Gives readings and business advice, by mail or at office, \$1. 517 S. Olive st., Los Angeles, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Luzerne ave., San Jose, Cal.

Mrs. D. N. Place, Spiritual Medium, 247 Oak street, near Market, San Francisco.

Mrs. Hendee Rogers, Electro-Magnetic Healer and Test Medium, 534 Page St., S. F.

C. Mayo Steers, 112½ Oak St., San Francisco, Trance Test Medium. Readings, \$1.

Mrs. H. S. Slossan, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

The "Wheel-Chair" Medium of the Pacific Coast can be consulted at 864½ Howard st. room 4, San Francisco, Cal.

C. L. Walter, the Psychic and Automatic Writer, gives life readings and business advice by mail, \$1.00. 443 Temple St., Los Angeles, Cal.

Mrs. Carrie Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mrs. H. D. Wrenn, 25 Brosnan St., off Valencia, near 14th, San Francisco, Cal.

Mme. E. Young, 605 McAllister street, Circles Tues. Thurs. and Sunday eve's, 10c.

Regular Meetings

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 lines), \$3.00 per month.

Cal. State Spiritualist Association.

HEADQUARTERS—605 McAllister St.,
SAN FRANCISCO, CAL.

PRESIDENT.....C. H. WADSWORTH, 293 Jersey St.
VICE PRES.....THOS. ELLIS, Jr., Alameda.
SECRETARY.....JOHN KOCH, 1607 Fillmore St.
TREASURER.....B. F. SMALL, 3750 22nd St.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

[A vacation is taken until September.]

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin-st., San Francisco.

LASKAN garnets—Something new, unique and valuable; everybody will want them; finest natural mineral curiosity in the country. Send 25c. for sample and terms to WRANGELL CURIO CO., P. O. Box 87, Wrangell, Alaska.

THE LYCEUM, published weekly by Tom Clifford, 61 Willowdale St., Cleveland, O. Fifty cents per year, invariably in advance.

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3tf

Infinite, All-pervading Power.

Infinite Spirit, all-pervading,
In sphere or universe sublime;
Lift up our thoughts by love persuading,
Bind us to thee throughout all time.

Draw us to thee, more near and dear
By meditation profound and clear,
And may we always seek sincerely
Thy hidden truths as they appear,

That they may come clear to our vision
To guide and lead us on our way,
Until we reach thy fields elysian,
To get our crown we ever pray.

Supernal fountain, full of measure,
We'll drink from thee each truth divine,
And garner up full many a treasure,
For brighter days let all opine.

So let each one be up and doing,
The harvest ripe, but laborers few;
Angelic forces onward coming,
There's work for me, there's work for you.

Oh slothful man, no spirit cometh
To such as you—they'll pass you by,
And leave you in your darkness roaming
Until you strike for liberty.

Let each one heed the mandate
By whose Infinite power he fashioned well
Man, as a part of the great spirit
In celestial climes at last to dwell.

But before he can reach that grand attainment
There is much required for him to do,
And only by works which merit sustainment,
Can he rise to the plane of heavenly view.

To reap he must sow with gen'rous measure
The seeds of humanity with unsparing hand,
And follow by practice and diligent culture,
The beatitudes of spirit from bright borderland.

And now, dear souls, forget not the promise
Which the Infinite Spirit offers to all;
The fruits of the spirit no doubting Thomas
Can attain until freed from iniquity's pall.

Therefore, by prayer, mingled with earnest endeavor,
Will bring your reward full of fruition
A bright crown of hope outlasting forever
All earthly joys which cannot endure.

Angelic hosts, sublime and all-inspiring,
Oh what gems of thought we drink from thee,
Which thrills and fills our hearts to overflowing
Compassionate with love, peace and radiant charity.

Oakland, Cal. ALONZO COONS.

A Few Basic Thoughts.

1.—To the finite mind the Universe is an expression of infinite intelligence and power. All real energies being invisible to the finite mind, man cannot analyze them; the finite cannot comprehend the infinite, consequently we do not attempt to define that which we cannot comprehend. Yet we believe in the intelligent purpose, and power of good in all.

2.—The return of spirits and their communication to mortals, through the various physical and mental phenomena of mediumship, has proven and does prove the continuity of life after the change called death.

3.—All laws of the Universe are natural laws; they have never been changed, and never can be changed, therefore the laws of evolution, being natural laws, must ever remain unchanged, consequently man must continue to progress beyond the grave as well as in this life.

4.—All seeming evil has its uses in educating the race to a higher understanding and greater appreciation of the good.

5.—Hereditary law and prenatal influences effect every life, and should be thoroughly investigated by all; and an application of the necessary conditions for good results made applicable to every one, born and unborn.

6.—Every person is subject to his environments, and is a creature of the same; the only way to change the person is to change his environments.

7.—Heaven and hell are conditions, not necessarily localities; violated law produces inharmony (hell), compliance with law produces harmony (heaven).

8.—Death is as natural as birth; it is the birth of the spirit into a higher life; it does not change the man, but may change his environments.

E. W. SPRAGUE.

416 Newland avenue, Jamestown, N. Y.

The only spirit that ought to "control" a mortal, is the spirit of love. All the angels are trying to manifest themselves through this spirit.

It is no use in one trying to shun "evil spirits" if his own spirit is evil; he might as well try to live without breathing.—LUCY A. MALLORY.

Give no place to envy nor be jealous. It is better to forget an injury than to increase trouble by brooding over it.

Mediumistic Experiences

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"Presently it seemed to her that she was drawn upwards and borne swiftly through the stillness of the summer night. Garden, park and scattered houses were soon left behind, and she passed over the brilliantly lighted streets of a great city, until her course was stayed above an illuminated house, from which proceeded sounds of music and laughter. And as she hovered there, wondering why she had been brought thither, a voice sounded in her heart, saying, 'The house of thine enemy is beneath thee; wilt thou see him at his worst that thou mayst take revenge for the wrong he hath done thee?'

"And the woman pondered a moment ere she replied, 'Take me hence, I pray thee. Shall I also do that which is evil? I forgive him, as I hope to be forgiven.'

"And immediately she stood once more in the doorway of her own home; but the man she had spared shuddered, and standing at the head of the festive board, around which sat and jested the ribald companions of his unholy pleasures, the wineglass fell from his uplifted hand, and instead of the toast he had risen to propose, he cried with a loud voice: 'God be merciful to me, a sinner!'"
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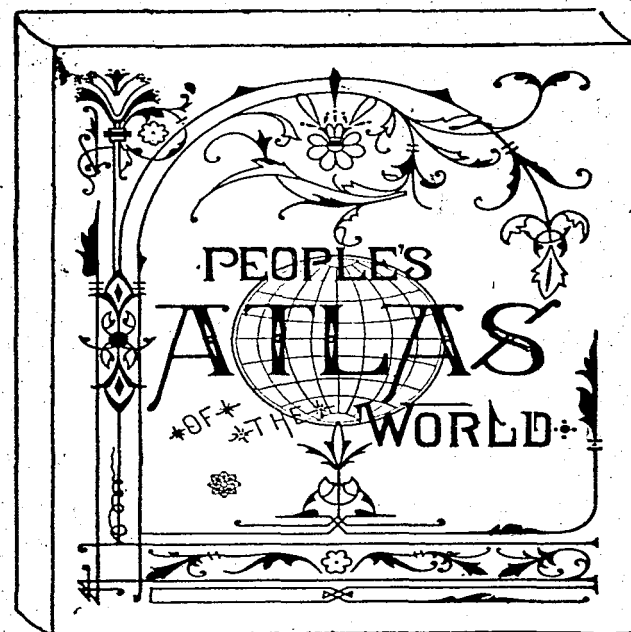
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[Established in 1865.]

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THOMAS G. NEWMAN,
EDITOR AND PUBLISHER,
1765 Market St., near 10th St.,
SAN FRANCISCO, CAL.

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We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old and new subscribers.

Dr. G. H. Scofield has gone to Santa Cruz for a vacation. His address is 225 Pacific avenue. He will return again to San Francisco before long. The doctor has become quite noted for the cures he made at San Diego, as noted in this JOURNAL a few months ago.

Occult and Liberal books are not always to be found in the book stores, but there is a place in New York where such can be found, by those in that city and vicinity, and that is in the Occult Book Store kept by Prof. Fred Evans, 103 West 42nd street. He has issued a nice catalogue, which is furnished free upon application.

Some Philosophy of the Hermetics, by D. P. Hatch. Los Angeles, Cal.: Baumgardt & Co. \$1.25

Local News Summary

Edited by M. S. NORTON.

State Organization.

At the regular quarterly meeting of the State Board, held in June of this year, a plan was presented by which it was thought a better organization of the Spiritualists of the State could be effected. The plan was to send out a circular letter, asking questions, the answers to which would place the Board in possession of information which was indispensable as a preliminary to the real work. A State organizer was selected and the matter placed in his hands.

Hundreds of letters were sent out, and the result was very gratifying. The State Board is now in possession of reliable data, which would have cost hundreds of dollars to have collected by the old missionary method. Negotiations are in progress for the formation or resuscitation of societies in several remote portions of the State, and deputy organizers are being appointed in the different counties.

The lack of funds precludes the possibility of personal visitation to the different localities, and this being vacation season, hinders greatly.

It is very easy to find fault with those who are working day and night, gratuitously, for the advancement of the Cause, but we do not think it a very kind thing to do, especially when growlers make false statements in regard to matters of which they are ignorant.

National City.

A Spiritual Society was organized here in 1880, numbering 55 members, and secured a charter from the Secretary of State at Sacramento. Some of our members have now joined Christian churches, and others have become identified with the Christian Science movement. This Society owns a building lot, a piano, furniture, etc., and I believe can be induced to become auxiliary to the State Association, and send a delegate to the next State Convention. Will lay the matter before the members at the next meeting and advise you later on. Yours sincerely,

W. D. FRENCH.

Ladies' Aid.

The Ladies' First Spiritual Aid Society have their headquarters in Occidental Hall, 305 Larkin street, San Francisco. Musical and literary entertainments, followed by a social dance are given on the second and last Friday evenings of each month. The last one was held on July 8, and was a very enjoyable affair. This society is doing excellent work, and hopes in the near future to enlarge its sphere of usefulness.

MRS. M. NEVILL, Sec.

Dr. Rin-Es' Meeting.

Last Sunday I visited the meetings of the I. F. T. B. S. Society of which Dr. Rin-Es is president and founder. They hold three meetings every Sunday at 11 a. m. 2 and at 8 p. m., at 909 Market street. These meetings are well attended, and the following mediums took part in the exercises last Sunday: Mrs. Sealey, Mrs. Vigers, Mrs. Katie Heussman, Mrs. Dunham, Mrs. Lester and Mrs. Davidson. The results were excellent. Yours fraternally,

ALBERT WELCOM.

Lyceum.

The Children's Progressive Lyceum has entered upon the 27th year of its existence under the most favorable auspices. Legally incorporated and fully equipped for active service, it has started a building fund and expects to erect a building of its own in the near future. Hundreds of people remember the creditable showing made by these little folks at the Jubilee held in the Metropolitan Temple last April, and every Sunday morning at 10:30 the exercises are opened by a few moments of concert singing under the direction of Mr. C. H. Wadsworth. It would do you all good to hear them, and do them good to see that their efforts are appreciated. Their headquarters and library are at 909 Market st., Pythian Castle. With good wishes for the JOURNAL, I am yours fraternally,

W. T. JONES.

Benefit Seance.

On last Wednesday evening, Oriental Hall was filled to overflowing; the occasion being a benefit seance for Mrs. Sarah Whitehead. The financial result was about \$27. John Slater and Mme. Young entertained the audience for two hours, with messages from just beyond the Borderland.

John Slater.

The meeting conducted by this wonderful medium at 909 Market street, last Sunday evening, was one of those overflows for which he is noted. Every seat in the largest hall in Pythian Castle was filled, and many were standing even in the ante-rooms. We understand that this was his farewell meeting in this city for the present. Wherever he goes, the good wishes of the JOURNAL will go with him, and we would like very much to hear from him in his travels.

Personals.

Mrs. Cowell, of Oakland, visited the city last Wednesday. Mrs. R. S. Lillie has taken a vacation, and is visiting some of the Eastern camps.

Prof. Loveland is about again, after his long confinement from an accident.

Mrs. Sadie E. Cooke can always supply you with the latest Spiritual literature.

Mrs. H. A. Griffin, whose address appears in the Medium's Directory, has again taken up the Spiritual work. We welcome her, for the harvest is great and the laborers are few.

Mrs. M. Bird and Mrs. Ladd-Finnican, who are known as "the twins," are taking the advice of the JOURNAL and are letting their light shine along the Spiritual pathway.

Send in a report of your meetings. We cannot visit you all at once.

Free Test Meeting.—Mesdames Robinson, Tobias, Griffin and Drew, held a Test Meeting, last Sunday evening, at 6th & Market Sts. The house was crowded and the work of the mediums was excellent. These meetings are a success in every way, and will be continued. Let the good work go on.

Free Thought Society.—This Society is organized, has officers elected and has established a Sunday School, a Lyceum, and Sunday evening lectures. Mr. Thos. Simpson is the able president, and on last Sunday the subjects for consideration in the Sunday School were: "What is Morality?" "What is Honesty?" and "Should the Bible be prohibited from transmission through the mails?" A free discussion followed, which was led by Mr. Kirkwood. The JOURNAL wishes this Society success, and offers this advice: Do not allow those who have made repeated failures in the past to come to the front and repeat their former experiences. There is plenty of room for you, and you are welcome to these columns.

Universal Spiritual Association.—Last Sunday, at No. 20 Eddy St., the discussion of the proposition, "Is it ever justifiable to lie?" began at 12, m., and lasted for four hours. Nearly everyone participated in the discussion, among whom may be mentioned, Dr. Carpenter, J. T. Moriarity, Lois Waisbrooker, M. S. Norton, Dr. DeBrook, Mrs. Cashman, Mr. Gold, J. N. Young, Mrs. Lowe, Mr. Lowe, Mr. Lee, Captain Burns, Dr. Hall, Mrs. Usher, Mrs. Dr. Blake, Miss Lee, of Santa Rosa, Mrs. Gillie, Mrs. Drew, Mr. Darling, Mr. Larsen, and many others, whose names we were unable to obtain. After the discussion the following proposition was adopted with but three dissenting votes: "As a universal principle of life, it is never justifiable to lie." Next sun-

day the subject will be: "If self-preservation is the first law of life, (?) why is deception condemned?" We hope to see Spiritualists take the right side of these questions, and stand for a universal principle of life, leaving personalities and prejudice out of the question.

Young People's Society.—The flag party given by this Society last Friday evening was one of those social successes for which the young people are noted. Dancing and merry making continued until the witching hour of midnight. Occidental Hall was well filled, and these social gatherings will be "treasured in our memory like a pleasant dream."

Mrs. White (Mrs. Eberhardt's mother) left this city for the East on June 30, to look after her property interests. She will visit Grand Rapids, Michigan, and Romney, West Virginia, before she returns to California.

Washington State Association.

The convention held in Tacoma, Washington, on June 22 and 23, resulted in an organization to be known as the "State Spiritualists' Association of Washington," as before stated. Twenty-four delegates were present, and much interest was shown. The attendance at open meetings was very large. Any subordinate societies desiring information regarding organization should write to ESTHER THOMAS, Sec., 2003 Second avenue, Seattle, Wash.

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SUCCESS in any line of work, in any profession, in this day of sharp competition and specialism cannot be the result of accident. The speculator by a fortunate combination of circumstances, or luck, may make a vast sum of money; a physician, by happy chance, may select the right remedy and luck favor him in the dose, and thus cure a suffering patient—but this is not success. The successful man to-day is a hard worker,—by diligent research and hard work he masters the details of his business or profession and assisted by the appliances of modern science he is able to carry to a successful termination his undertakings. He is a successful man.

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Drs. Peebles & Burroughs, Battle Creek, Mich.

MY DEAR DOCTORS.—Having taken your medicine one month I consider myself well. Yours respectfully,
June 15, 1898.
A. D. EDWARDS,
349 Prospect St., Cleveland, O.

Drs. Peebles & Burroughs, Battle Creek, Mich.

DEAR DOCTORS:—I am well and do not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the angels forever bless you. Very respectfully,
June 17, 1898.
WM. H. GRIER,
Clinton, Ills.

The Doctors will be more than pleased to hear from any sufferer and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which contain the latest scientific pronouncements in these diseases, which they will be pleased to mail free upon application.

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NAME, Address in Full, with SEX, Age and a LEADING SYMPTOM, and receive their carefully prepared, CORRECT DIAGNOSIS of your case, with valuable printed matter concerning it, FREE.

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VOL. 35.

SAN FRANCISCO, CAL., THURSDAY, JULY 28, 1898.

No. 4.

THE BORDERLAND.

Five Months in a Trance.

This is a strange case of a young San Francisco belle, Miss Elida Wilbur, who has been unconscious for five months. Like a sleeping beauty she lies day after day, month after month, giving no signs of awakening. The strongest shock of electricity has apparently no more effect upon her than the gentle touch of a kindly hand. Part of the time her eyes stare into vacancy, unseeing, unknowing. Only during a short interval in the night does this persistent staring at nothing, into nothing, cease; the eyelashes then rest on the cheeks, until suddenly, without any customary signs of awakening, they rise again and the eyes once more stare into nothing. Her limbs remain in any position in which they are placed; once she moved just a little and once she opened and shut her mouth. Her friends regarded this as hopeful, but the favorable signs did not continue. She is as incapable of motion as she is of action. When liquids are placed in her mouth she swallows them. Doctors and scientists have exhausted every remedy and plan to awaken her from this strange sleep. A professional nurse watches beside her waiting for some sign of consciousness.

The following are the facts as given in the San Francisco Call of Sunday, July 17, 1898:

One morning, nearly five months ago, the daily papers had an account of a case of poisoning from "the deadly monoxide gas."

A beautiful young girl had been found lying fully dressed on the lounge in her room as though calmly sleeping. The window was open a couple of inches and so was the transom over her door. The gas had apparently been blown out for the stop was half on and half off, as though the light had been lowered. One hand was carelessly hanging over the side of the lounge and a novel lay on the floor as if it had just slipped from her grasp. Her position was easy and unconstrained, and had it not been for the fact that her bed had been unoccupied and that the apartment was permeated with the smell of gas no alarm would have been felt and she would have been left to sleep on into that deeper sleep that knows no awakening.

For five months she has remained absolutely unconscious; a beautiful, breathing, inanimate, unthinking, unknowing image in "mere oblivion—sans everything." The outward lovely shell and the mechanical laws of nature that perform their functions involuntarily, causing her to digest the nourishment fed her through a tube, testify alone to the part of her that is alive.

At 7 a. m., she was found unconscious; her mother hurried to the telephone in answer to repeated ringing; she found that her daughter's fiancé, James Dunphy, had rung up her number. Mrs. Logan protested at the early call, but as the young man insisted upon speaking with Elida, her mother consented to tell her, provided she was awake, at the same time remarking that as he had

seen her the night before she would not arouse her if she was sleeping.

In less than half an hour Mr. Dunphy hurried to the house, a doctor was sent for and everybody who learned of the disaster to this young girl waited anxiously to hear of her resuscitation.

The doctor, a well-known physician in the neighborhood, worked over her for hours without the slightest result and at last a consultation was decided upon. Every remedy known to have availed in similar cases was tried, but tried in vain. In the days that followed other prominent doctors examined this unusual case and gave their best efforts for her relief. But there was not the slightest improvement.

The strongest shock of electricity had no more effect than the gentlest touch of her lover's hand. Her eyes stared into vacancy, unseeing, unknowing. It would have been impossible to determine when she slept but for the fact that her eyes remained wide open during the day and far into



MISS ELIDA WILBUR, IN A LONG TRANCE.

the night. If the lids were forced down they instantly flew open upon removal of pressure. Only during a short interval in the night did this persistent staring at nothing, into nothing, cease; the eyelashes then rested on the cheeks until suddenly, without movement, sigh, yawn, or any of the customary signs of awakening, they were raised once again and the eyes resumed their absent, unthinking gaze.

Her legs and arms remained in any position in which they were placed; once or twice she moved her legs just a little, and once she opened and shut her mouth, as though thirsty, and they gave her water. All this was considered hopeful, but these favorable signs did not continue.

Some four years ago her engagement was announced to Mr. James Dunphy, who was divorced and there were rumors of an unhappy experience which added an element of interest to his good looks, and often proved an incentive to make him forget the sorrows of his life.

Congratulations were showered upon the young couple and many a remark was heard regarding their adaptability when they were seen together, for they were a handsome pair. Miss Wilbur's blonde hair, blue eyes and fair skin were a decided contrast to her dark fiancé, and as the young man was rich besides, and both were blessed with youth and health, the prospective union was smiled upon and considered a good match.

After a few months the wedding day was decided upon and the invitations were issued. The prospective bride was popular and well known; she had been a pupil at a fashionable private school, and she had many friends among the society girls. The groom was also widely known and much interest was felt in the welfare of the young couple.

But shortly before the wedding day arrived, notices of postponement were sent to the invited guests and the cause of the delay was soon made known to all. Mr. Dunphy was a Catholic, and being a divorced man, he could not marry without a dispensation from the Pope, particularly as his former wife had been of the same faith.

The expected papal exemption, it was stated, had failed to come. This report was widely circulated and much sympathy was expressed for this case of true love that was carrying out the old adage. Then there were rumors of disinheritorship for the groom in case of his marriage, because of parental religious scruples alone, and the wedding was again postponed; and still again. And the years passed.

And then, one morning, when it was too late for the Pope's dispensation, too late to snap one's finger at parental scruples, too late to weigh love against calculation, with Prudence to hold the scales—the calamity came.

[Aside from the interest afforded by this case of induced trance, and its failure to yield to any known treatment, the story of love connected with it affords a striking object-lesson in the baneful influence of a church meddling in family affairs. Many a life has been blighted through love denied by parents simply because "the church" was "opposed" to one of the contracting parties.—Ed.]

Spirit Children.

Seeing spirit children, hearing their voices and feeling that I was constantly accompanied by them, has afforded me the greatest pleasure, through all the years of my mediumship. As is the case with most mediums of the present time, I have had from the first, a child-like control, of Indian origin, who, as she did not give me her name when she first came, I called "Lovie." Afterward she told me her name was Hallawassa, (Shining Water), as she interpreted it. She has as full possession of my organism as my own spirit, and although so little heard of, she is a constant attendant. Her smiling face cheers me amid the darkest shadows. Her loving and sure counsels encourage me when despondent; and in all places and at all times, when I may not be thinking of her, all at once close to my side, with a comical expression on her face, as she looks up into mine, appears this child-like spirit; and often I see a troop of little ones with

her. I may be peering into some glittering show-window of a city, enjoying the sights, and thinking I am alone, when all at once she, with her group appears, and says (by way of explanation), "I brought the girls to see some of the pretty things of earth-life," and scampering on ahead, she finds something particularly interesting, and calls out: "O! come and see what I have found!" and describes it before I reach it. On such occasions she is as real to me as any mortal friend would be, and sees and knows what I do not see, until she calls my attention to it.

She walks with me often; she rides with me on trains and street cars, sometimes, until, as she says, she is "crowded out," and displays a knowledge of things that are not within my range of vision. So much for those who say that such only know what is in our minds. This spirit gives me abundant proof of her ability to recognize events transpiring outside the realm of my consciousness.

At one time, a little spirit girl frequently visited me. She was dressed in white, with bows of blue ribbon ornamenting her dress, and in her arms was a small kitten, as white as snow, with a blue ribbon bound around its neck. She would toss the kitten down on the carpet as though she intended to stay awhile; would play with her pet, talk a little to me as any child might, and go again. Days afterward she would re-appear and was quite a frequent caller. Finally she came without the kitten, and I asked what had become of it, when she answered, "Oh, I gave it to another little girl."

Another little girl used to come with her dress gathered up before, to hold her toys, as we have seen children do, sitting down on the carpet, two or three others gathering around her, and they would amuse themselves with their toys. *Children still*, these little ones seemed to enjoy coming to me, because, as one of them quaintly expressed it, my "head was open and they could talk with me."

This is written on my journey eastward and on the Rio Grande Railroad. We are passing through the Rocky Mountains. Travelers who have journeyed over the world, say there is no mountain scenery on earth which excels in grandeur these "American Alps."

Enjoying these marvels of nature, I notice a bright little garden-spot, at the base of a mountain, and a small humble home of some toiler and tiller of the soil in this garden. As I look at the home, a woman emerges from the door, accompanied by two children, a little girl and boy. These are spirits. The mortal inmates are not in sight. The woman and children communicate with me. I will call it mental or spirit telephoning, for I hear them clairaudiently at that distance. They know what I am doing and of what I am writing. One of the children says: "If anyone asks you where my spirit home is, tell them the one I love most is among the 'Rocky Mountains' of earth; for there my father and mother live, and I love them so, and the mountains sing to me. Bye-and-bye, I shall lead them to a home among the higher mountains of immortal life."

Oh, who has ever taught, and where do we find the religion or the book, which gives us so much knowledge of child-life after death as even those glimpses reveal to us? I will not argue the point with those who say that we imagine all this; for those who experience these things know too well their truth and reality, and any argument cannot touch the case.

As I enjoy this scenery, and am pent up in the cars, or from the platform obtain the view as best I may, I see those immortals who assist me in my work, and while I gaze to mountain-top, they rise and scale the heights to loftiest point, and place their feet upon the solid rock, look smiling down upon me, waving their hands in greeting. Bye-and-bye we too shall be free, not only to pass from mountain to mountain and continent to continent, but with them will visit other worlds—"Oh, what will it be to be there?"

Since beginning this, which has been written at intervals, we have passed the "Mount of the Holy Cross," of which James G. Clark wrote in such poetic measure; passed the Grand Canyon, the Royal Gorge, and just now have caught a glimpse of the summit of Pike's Peak, and from this distant and sublime point of observation I send to the Editor and the readers of the JOURNAL a greeting.

MRS. R. S. LILLIE.

In the Rocky Mountains.

The spirit that subdues itself, nor falls,
Is grander, standing on its heights alone,
Than he who has besieged the city's walls,
And claims the brilliant conquest as his own.

—EMMA PLAYTER SEABURY

Warned by a Vision.

Judge S. A. Hackworth, of Galveston, Texas, writes as follows to *Freedom*, concerning a vision which he saw for three successive nights, warning him concerning a fire:

In 1866 I was engaged in farming and lived in the same house with my father's family. I was 26 years old and had but recently married a devout Christian lady. My father and my brother were conducting a large blacksmith and wheelwright shop upon our farm and had all the work they could do. I was then investigating Spiritualism and usually read an hour or so the spiritual works of A. J. Davis. My wife and my parents were opposed to my investigation of Spiritualism, and predicted some calamity would befall me if I continued my readings, but I went on with my study and all went well with us till September. Now comes the interesting part of my story.

I had read as usual to 10 o'clock p. m., retired for the night and was soon asleep, but about midnight I seemed to awake and distinctly heard our shop on fire. I listened long enough to feel sure I was not mistaken and then arose hurriedly from my bed and passed on into my parent's sleeping apartments in order to awake my father and at the same time to more quickly go out a door into the yard direct to the shop some 50 yards distant from our dwellings.

As I called my father I raised a window shade to see how far the fire had progressed. Now I heard the roar of the flames from the time I left my bed to awake my father and raise the window shade, but as I looked out of the window the roar of the fire ceased and I saw the shop standing unharmed. I was sorely perplexed and next morning at the breakfast table I was ridiculed and told I was going crazy from reading Spiritualism, etc.

All day long as I worked in our cotton field I tried to solve the strange dream of the previous night, but I could not fathom it. It was different from any other dream I ever had before, for I seemed to be wide awake while I heard the roar of flames in passing from my bedroom into my parent's bedroom to a window, and I could not understand why the roar of the flames ceased to be heard by me when I raised the window shade and looked out toward the shop.

Before retiring next night I went through the shop, carefully inspecting the blacksmith forges, and then went out on the north side of the shop to see if there was any fire in the pile of cinders usually pushed outside through an opening in the wall from the forge fire wall, but found no fire there. I retired to bed, satisfied there was no danger of fire but also seemed to awake at midnight to again hear the roar of flames, but I tried to assure myself that it was only a confused dream or nightmare. The longer I lay there the louder grew the roar of the flames and in a few moments I felt convinced that the shop was really burning. Impelled by the increasing roar of the flames I rushed into my parent's bedroom, awoke my father, and raised the window shade as I had done the previous night and with the same result, for as I looked out the roar of the flames ceased, and I saw the shop standing in the moonlight unharmed. I was dazed but still feeling that I had heard the roar of flames I went hurriedly to the shop and after careful inspection found no trace of fire.

Next morning at the breakfast table I was made a target for ridicule and jests. I was warned that the study of Spiritualism, if persisted in, would soon cause me to become an inmate of the lunatic asylum. I was sorely troubled in mind and while at work that day I cudged my brain for some reasonable solution of the strange experiences of the two previous nights, but no satisfactory answer came at the demand of my finite mind. I began secretly to entertain the fear that my reason was becoming unsettled. I resolved to quit the study of Spiritualism and not to go through the shop the coming night, believing thereby all thoughts of fire would be out of my mind and I would not again be annoyed by false alarms.

I did not read A. J. Davis' work that evening but retired early, feeling I was triumphantly overcoming the unsettled conditions of my mind which had produced the strange hallucination of my reason the two previous nights. My wife, too, was delighted and felt that God had answered her prayers by sending these warnings to compel me to abandon my investigation of Spiritualism. I easily fell asleep but at midnight I was again awakened by the same sound of the shop on fire, but I lay quiet in suppressed agony, listening to the increasing roar of the devouring flames. At last I could no longer resist the inclination to see if my

senses were again misleading me and as I arose in bed my wife pushed my head back upon my pillow and said in kindly but alarmed tones, "For God's sake do not permit yourself to believe you hear that shop burning, for there is no danger of such an occurrence, because your foolish dreams have made the workmen more than usually careful."

In the meantime the sound of roaring flames increased until at last my wife arose in bed and said in excited tones, "I really hear the shop on fire." We then both hurried into my parent's bedroom adjoining and as I raised the window shade the roar of flames did not cease for the shop was wrapped in flames and nothing could be done to save it. Next morning we learned that the workmen who usually put out the fires in the forge furnaces and cinder piles on the outside, had worked late and having about three miles to travel home, had requested my brother to extinguish the fire, but he forgot to do so and a strong north wind blew up about midnight, fanning the smoldering fires in the cinder pile on the north side of the shop into flames, which soon spread over the wooden walls and enveloped the entire building.

How often do we find our reason misleading in its conclusions. Our finite mind is stubborn and usually seeks to satisfy itself by solving all questions by aid of other finite minds called public opinion. It will not often rely upon itself, nor trust its dual companion, the soul, sometimes called the subjective mind, to come to its aid in the solution of momentous problems. The soul will not enter into any argument with its finite mind, for it is the very essence of the law of attraction and love, and therefore cannot engage in controversy with error and the bigoted opinions of the finite mind, for it calmly rests on truth which will in due time by experience and great refining trials or fires of life, at last impress its great immortal principles upon the finite mind. Our finite minds are so gross and obedient to public opinion that it is impossible for our pure souls to communicate important matters which would aid us in the affairs of our lives. For instance, as already explained, my soul warned me two successive nights of the impending destruction of the shop by fire, and had I gone the third night through the shop as I had done the previous nights, inspecting the forge, furnaces and cinder piles on the outside, I would have prevented the fire, but I was guided by my false reason and the opinion of my family.

There is, however, another important thought connected with this remarkable vision, viz: If I had on the third night put out the fire in the cinder pile, would I or any member of my family believed that my two visions had caused me to save the shop from destruction?

The Present National Crisis.

BY SPIRIT JOHN PIERPONT.

Through the organism of Mrs. M. T. Longley.

The horrors of war are too many to be enumerated. The evil is gigantic. Bloodshed, devastation, slaughter. Families broken and scattered, homes desolated, fair landscapes despoiled, happiness wrecked and health ruined for thousands of human beings are among the horrors of physical warfare. These have been mentioned and expatiated upon during the last half year by many writers, thinkers, and public speakers, nor have they been any too severely arraigned. But in spite of the evils of war there is sometimes a necessity for it. Human progress itself may be checked in its forward march by hindrances and vices that only physical conflict can remove.

Justice and honor may demand the redress of human wrongs by the power of the cannon ball and the sword, if thereby, liberty and happiness can be more effectively and speedily secured than by any other method of adjustment. And yet, while all the nations of the earth and all the people of the spirit world concede this, there is a higher and a better law by which the evils of persecution, oppression, cruelty and despotism may be removed and forever banished to oblivion. That law is arbitration—a law that however will never come into full and universal operation until the civilized Nations co-operate in singleness of purpose to look and work for the higher good for all. When the hour comes that Nations and individuals can sink selfishness in the desire to see the best policy maintain among them, for the greatest good to the greatest number, we shall see all differences of opinion between the powers of earth, and all questions of right and privilege arising among them, settled by a judiciary of dignified and intelligent minds, selected with wisdom, to form a

board of arbitration from whose decision there can be no appeal by resort to arms.

Every conflict—such as we have seen in the closing days of the nineteenth century—helps to bring forward that era of peace when arbitration shall preside over the affairs of Nations and of councils. Hence each war is an epoch in the history—not only of the countries between which it prevails, but also—of the world. It is likewise an important factor in the progress of the race, since in every war there is always on one side the struggle for freedom from tyranny, or oppression or usurpation, and in the effort to gain the liberty for which it seeks that side secures the sympathy and good-will of the world at large—which is ever a move towards universal comfort and peace.

Whenever a blow is struck for justice or honor, it is struck for right and freedom, and whenever such a blow falls, it gives an impetus to human progress that sends it forward a pace at a bound, and it sounds a note of victory that is heard around the earth. And when the blows for justice meet with triumphant reward, then indeed is the race uplifted to a higher mark of advancement unto a nobler plane.

In the present crisis of American history it may be well to inquire as to the standing of the patriots of the past, upon the struggle between America and her Spanish adversary. That all the heroes who in former years or centuries have fought valiantly for liberty and justice have an opinion upon this subject the world may well believe, and that they are sentient, intelligent souls, capable of advancing ideas, thinking strongly and of sending out an active influence of helpfulness from their own spiritual domain, towards the side which receives their favor, the Spiritualistic world at least will not doubt. Nor can there be any question as to the sympathy and learning of the noble souls of the past—from Jeanne d'Arc to U. S. Grant, who have fought at the head of armies and won their conquests, and of lofty spirits whose eloquence and fire, like that of Paine, of Clay, of Lincoln, of Sumner—and of hosts of other grand old patriots and statesmen for the general intelligence will at once affirm that these are on the side of liberty and of honor which are in the cause of America leading on to the dethronement of Spanish rule over an oppressed people, and to the recognition through all the world of the rights of man to the pursuit of life, liberty and happiness.

By the patriots and thinkers of the spiritual councils, war between the United States and Spain was declared inevitable—a necessity from which there could be no appeal—therefore it was neither condemned nor deplored by the wisdom souls who look forward into the centuries and behold the good to man growing out of that very conflict. From the first it was predicted that America would achieve great victories and win the ultimate power to dictate to Spain as to her policy in the affairs of Nations.

A country that engages in a war that is not undertaken for spoliation, that has the defense of the oppressed, and the emancipation of the enslaved as its object, that has wondrous internal resources of revenue and equipment that only the urgencies of the times and the object bring to view, that has millions of men with strong hearts and thinking brains at its call, and that has the blessing, influence, and mighty forces for good of the hosts of spirit patriots who love justice and despise tyranny, at its side, can know no such word as failure or defeat. Its success in conflict is assured.

An observer, however, from the mortal side, in this peculiar conflict that the present year has seen, may not be aware of the mighty part that spirits have taken in it, or the great work that the higher intelligences have been engaged in along these lines in behalf of humanity. While there are hosts of high-minded and wise spirits, whose influences and sympathies have been in touch with America in her effort to free Cuba, there are also hosts of spirits whose aid has been given to Spain in her work of lawlessness and despotism, and whose powers have been exerted against those of the United States in the desperate effort to defeat the intentions and work of progress. Most of these positive and domineering hordes of spirit entities work in common for the maintenance of Spanish rule, for they are enemies to Truth, and defenders of the Papal institutions of which Spain is an acknowledged representative.

These spirits know that in the humbling of Spain to the dust, the Papal power and authority receives a mighty blow, for although no question of religion may figure externally or apparently in this great conflict, yet we know—and the spirit helpers of the Spaniards know—that such a question is intricately woven into the whole body

politic of Spain, and that the subjugation of the latter to any authority of a superior moral power, will weaken the attitude and the strength of that religious stronghold of the Catholic church. Hence, the spirit supporters of Spain have been desperate in their efforts to daunt the higher powers that hold them in check. They have consolidated their forces in the united action of sending a powerful influence of assistance to the unspeakable Spaniard that he might refuse to arbitrate, or in any sense to capitulate to the powers of America.

But the legions of tried and true of the higher realms, the immortal heroes and patriots of the past, have not been unmindful of the great harm which these lawless and mischievous bigots in spirit life might inflict upon the adversaries of Spain, were they allowed to use their influence unchecked, and hence, a grand magnetic force from above, has been constantly exerted upon them to hold them back, while a trusted guard of countless spirit intelligences have been set around them, through which the venom of misguided souls cannot penetrate.

Yea, the conflict in question has been a peculiar one, a war entirely out of the ordinary, a war upon which nations have gazed with wonder and interest, a war in which the rights and progress of the world have been involved second to that of no conflict since the earth began, a war that will as surely set the seal upon the fall of human despotism and the hierarchy of priestcraft, and a star of glory upon the brow of Freedom, as the glory of the morn will mark the closing of tempestuous night. Bigotry and Error, Churchianity and Papacy may yet flourish, but only for a time; the backbone of priestly power is nearly broken, and the war of 1898 between America and Spain has had much to do with the weakening of its spinal shaft.

The International Congress.

The following is a continuation of the report from *Light*, of London, England:

THURSDAY, JUNE 23, 1898.

In the morning, a meeting of the French delegates was held to discuss matters in that language. Mr. O. Murray presided. M. Gabriel Delanne discussed the subject of re-incarnation, and this led to a very animated discussion.

In the afternoon Dr. Alfred R. Wallace, F. R. S., occupied the chair, and delivered an interesting address on "Spiritualism and Social Duty," which was discussed by Mr. J. J. Morse and others.

In the evening, Mr. James Robinson occupied the chair and made some felicitous remarks. Mr. J. J. Morse then read a paper by Mr. W. T. Stead, entitled "A Call to Duty."

Mr. Dawson Rogers read a short paper on the state of Spiritualism in Norway, contributed by Mr. B. Tortenson (Skein), from which it appeared that until recently Spiritualism was little known in that country, but there were now indications of a growing interest in the movement.

Mr. Matthew Fidler (of Gothenberg), as representative of Spiritualism in Sweden, gave a narration of some remarkable examples of dreams, clairvoyance, prevision and materialization, and referred to his experiments in spirit photography, and produced an album containing examples of the photographs he had obtained. In some cases they were of spirit people whose identity had been satisfactorily established. He also described the methods pursued in obtaining the photographs. "One phase of mediumship," he said, "which I think will come conspicuously to the front is clairvoyance, allied with visions and dreams. I find mediums all over the country; in fact, I cannot travel anywhere without finding them, and few Swedes know Sweden better than I do. Indeed, not only Sweden but also Norway, Lapland and Finland are all familiar to me. Even amongst the little people of Lapland, it is easy to find mediums. The Lapps are said to be very superstitious, but I find that they are very mediumistic, and that the phenomena amongst them in many cases are quite spontaneous. They did not hesitate to tell me, for instance, about a man who had lost his wife and daughter, who, however, came back and visited him in the night in his tent. I have lived in their little houses, and know something of their customs, and it has been very interesting to talk to these Lapps about their mediumship."

Mr. C. de Krogh, of Copenhagen, gave some accounts of Danish Spiritualism. In the course of his very interesting account of the position of the movement in Denmark, he said: "There are not many mediums in Denmark. There is, in fact, a lack of them. We have for several years had private circles at Copenhagen which we attended

once a week. We had a good medium and good phenomena. We obtained flowers, perfumes, and the playing of musical instruments; but the medium was delicate, and we had to give up the sittings."

Mr. C. L. Geiger, representing the Dutch Spiritualists, then said that Holland was greatly in need of reliable physical mediums. The classes of phenomena which had been obtained in Holland included raps, tilts, automatic writing and drawing, music, poetry, foreign tongues, character-reading, healing, trance-speaking, clairvoyance and clairaudience. When Mr. Slade was in Holland they obtained examples of slate-writing. Utrecht was entitled to be considered the center of Spiritualism in Holland.

Mme. Hornung (Geneva) spoke on Spiritualism in Switzerland. She created much interest and some amusement by an account of some curious phenomena which had occurred in their circles. Just before Easter week their spirit visitants had said, "We shall not talk to you during Easter week. This (Easter) week is for meditation and prayer. We shall not say anything, but you will hear from us." After that, came a mysterious shower of little stones (some 45 in number), which fell at intervals, apparently from the ceiling. Of course they were very pleased to have this quaint manifestations, and she thought they were a little proud too (laughter), because this was the most startling thing that had happened in their group.

Mrs. Cora L. V. Richmond and Mrs. Jennie Hagan-Jackson, having received from the audience two themes, "Summerland" and "Spirit in Nature," gave an improvised poem by alternate verses, which was much enjoyed by the audience.

Mrs. Jackson then gave greetings from the Vermont State Spiritualists' Association, which she represented, with appropriate remarks.

Mrs. M. E. Cadwallader then presented an address from the First Association of Spiritualists of Philadelphia, which she represented; this was the oldest Association of Spiritualists, and she also represented the youngest—the Young People's Spiritual Union, as well as the Women's Progressive Union and Helping Hand Society of Philadelphia. She then entered upon an impassioned defense of mediums, with an earnest plea for their protection. She concluded her address by an able and glowing tribute to Spiritualism as a consoler of human sorrows.

Dr. Peebles (of San Diego, California) said: "Away in our Western States the people have a common saying that they are very fond of long ears of corn and short speeches. (Laughter). So my speech shall be short. I hardly know where to commence my report of progress. My home is the universe; I travel the world over, and wherever I go I talk, not of what I believe but what I know. I do not believe Spiritualism to be a fact—I know it. (Applause). And yet I was once a preacher and talked of faith, and lived, as all preachers do, on faith—and donations. (Laughter). But now I have followed the words of St. Paul, 'Add to your faith knowledge.' Paul was a medium; he had trances; he saw the angel hosts; he heard a voice from Heaven, and he was knocked down—and I am glad of it. It opened his eyes, and I think materialists ought to have something like a thunder-clap to awaken them to the truth. One thing has charmed me here, and that thing has reminded me of two old lines:—

"Ten thousand thousand are their tongues
But all their hearts are one."

For here before me are hundreds of persons from various countries, but all united in one common purpose. We have heard of various theories and doctrines, and we can enjoy hearing them, but the great central fact has been that there are no dead—a fact on which we are all agreed."

"Dr. Peebles concluded his address by a vigorous reproof to those who shrunk from publicly proclaiming the truth which they had received—a truth which was above price. "Let us," he said, "cling to this great truth, and above all, dear friends, while we profess this gospel let us live it." (Applause).

The Chairman expressed the satisfaction he felt at the great success of the Congress meetings. There had been amongst them a living force that would conquer the whole world. "Spiritualism," he said, "is true, and when I know a thing is true I know it has the omnipotence of God on its side."

"All crimes shall cease, and ancient frauds shall fail,
Returning justice lift aloft her scale,
Peace o'er the world her olive wand extend,
And white-robed innocence from heaven descend."

☞ Action is life, stagnation is death. The Laplander manipulating his freezing companion saved his own and his friend's life by the exercise.

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THOMAS G. NEWMAN, Editor,

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No notice can be taken of anonymous communications. What ever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JULY 28, 1898.

Read the interesting report of the London Congress of Spiritualists.

Capt. Stout has formulated a Bill to present to the California State Legislature to substitute imprisonment for a term of years, with no power of pardon, in place of the barbarous practice of hanging. The object being to punish but not to torture. He intends to ask permission to present it for endorsement to the next State Convention of Spiritualists.

Mrs. Addie L. Ballou, well known for many years as an able lecturer in the Spiritualist cause, has lately been placed on the Pension Roll, by Congress. We are glad to know that it has finally recognized her noble work during the Rebellion, and has passed a bill granting to her a pension of \$12. per month. Mrs. Ballou has many staunch friends who will be glad to learn of her good fortune.

The peculiar attitude of the Roman Catholic clergy, was illustrated by the departure with the late military expedition for the Philippines, of a Paulist Father, who goes there for the ostensible purpose of counteracting the effects of the slanders that have been put into circulation among the natives, by the Catholic priesthood of the Philippines, concerning American savagery and their evil habits generally. Several other priests are to follow this missionary; and their aim will be to neutralize the work which bigots of their own Church have performed.

One of the world's best trance speakers, Mr. E. W. Wallis, editor of the *Two Worlds*, of Manchester, England, will arrive in Boston, about Aug. 8. He is accompanied by Mrs. Wallis, who is also an inspirational speaker and clairvoyant. They will be in America for six months, and will answer calls for lectures, etc., if addressed, care of the *Banner of Light*, Boston, Mass. They are noble workers, devoted to the Cause, and will receive a hearty welcome everywhere.

It is said that the Emperor of Germany intends to visit Jerusalem under the special auspices of the Sultan of Turkey. This has awakened widely divergent feelings at Paris and at Constantinople. Since the Crimean war, France has been regarded as the guardian of Christian interests in Palestine; and the coming visit of the German Emperor to that land, is considered at Paris as a deliberate attempt by the Emperor to extend German prestige to that Biblical land. In Constantinople the matter is viewed in the light of a confirmation of the good understanding that is believed to exist between Turkey and Germany. The press of France intimates the possibility of some fantastic utterances by the German war-lord, when amid the inspiring surrounding of that historic country.

On Sunday, July 3, Mrs. Cora L. V. Richmond gave an address at the Cavendish Rooms, London, on the "Day of Judgment." She discussed the doctrines of some of the greatest World religions—Christianity, Judaism, Buddhism and Brahminism—in regard to the question of a Judgment Day, showing that the idea had a scientific basis, since modern science declared the inevitable consequence of violation of law. Infringements of natural law brought their certain judgment in pain, sickness and suffering; and in this connection the speaker said it was the thought of many who looked forward to a perfected human race that there will then not only be no suffering, but suffering will have fulfilled its mission, and be no longer regarded as a physical adjunct to human life. If this law held good, then primarily, as man participated in the knowledge of things divine, so he became in that degree responsible.

This is what the *Progressive Thinker* says of Mrs. Lillie's Golden Jubilee Souvenir Song Book:

This highly gifted lecturer and improvisatrice, whose inspirational poems and flowery sentences have thrilled vast audiences from the Atlantic to the Pacific, and from the far north to the extreme south in this country, ought to receive a constant stream of dimes and words of admiration for this little publication. Her address is 305 Larkin St., San Francisco, Cal. It is indeed a neatly printed pamphlet of beautiful original and selected songs.

Was too Advanced for Them.

We notice that the First Christian Church, of Santa Rosa, Cal., has by a majority vote of two, discharged its pastor, because his views were too liberal for them, concerning future salvation.

The Rev. Jay W. Hudson has for several years been pastor of the church, and has led an exemplary life which endeared him to the majority of his congregation. The action of the church has resulted in the withdrawal of 101 of its most prominent members, who propose to form a new church and call Mr. Hudson to its pastorate.

It seems strange that a Christian Church (commonly known as Campbellites) should take such a course. In our intercourse with this denomination we have found them to be liberal, to a high degree, with very advanced ideas on many church doctrines. This Santa Rosa organization must contain some old fogies. The fact that 101 members, however, should choose to withdraw rather than submit to the dictation of these old fogy members, shows that they are keeping pace with the thought of the times. In fact, the ministers of nearly all the denominations are reaching out for the higher thoughts of the age, and were they not held in check by the "pews," would take much higher ground generally.

Clairvoyance During Illness.

A remarkable psychic phenomena was recorded in the press dispatches last week. It was dated New York, July 22, and reads thus:

Just before the fierce battle at Santiago, in which Hamilton Fish, Sergeant Marcus D. Russell and other brave fellows fell, there was a most remarkable psychic phenomena in connection with the bloodiest tragedy of the war.

Captain James Dennison of Warrensburg, an uncle of Sergeant Marcus D. Russell, lay on a sick bed. On the Monday following the killing of Sergeant Russell, and before any of the family had obtained tidings of his death, Captain Dennison tossed uneasily. He awoke at length from a troubled sleep. Partly raising himself on his elbow, Captain Dennison said to Dr. Gillespie, his attending physician: "Doctor, Mark has been killed. He was coming up over a rise in the ground, fighting his way with a revolver, when he was met by a party of Spaniards. He shot the first, second and third Spaniard, but missed the fourth, while a fifth loaded his gun and shot poor Mark, who died instantly."

After so speaking Captain Dennison fell back upon his pillow and soon passed into the uncon-

scious state that had marked his condition for several days. The next day news reached the family that Russell had been killed while fighting Spaniards single-handed. That the tragic killing was revealed to Captain Dennison in a vision is now generally accepted.

Kind Words and Wishes.

The *Banner of Light*, that pioneer American Spiritualist weekly, of July 16, has the following by its able editor, Mr. Harrison D. Barrett:

THE PHILOSOPHICAL JOURNAL.—This welcome visitor to our editorial sanctum comes to us this week in a new form. It has been made an eight-page sheet, with wide-measure columns, and presents a very attractive appearance. It has secured an able corps of contributors, whose writings place the highest and best thought of Spiritualism before the world. Editor Newman is the right man in the right place, and is giving his readers a splendid paper. Our Pacific Coast friends have a right to be justly proud of the JOURNAL and we trust that they and all other Spiritualists will give it their hearty support. We wish our esteemed contemporary every success and abundant prosperity.

We greatly appreciate this kind paragraph from our friend and co-worker, Bro. Barrett. We also thank him for the following concerning our local editor.

Mr. M. S. Norton, one of the efficient Directors of the California State Spiritualist Association, has been appointed State Organizer, and is desirous of corresponding with the local societies, speakers and mediums in his State. Mr. Norton has also accepted a position on the staff of the PHILOSOPHICAL JOURNAL as Local News Editor. We congratulate both the State Association and the PHILOSOPHICAL JOURNAL upon their good fortune in securing the services of Bro. Norton. He is able, sincere, fearless, and honestly devoted to Spiritualism. We predict a full measure of success for him in both positions to which he has been called.

Our only aim is to labor in harmony with all workers in the field, and gladly we record Bro. Barrett's efforts in the same line. If all the Spiritualist periodicals and Spiritualists generally would pull together, the effect on the world would be marvelous. Let us all try to do it.

Spiritualism deals with the evidences that man is a spiritual intelligent being; not subject to the law of death, but expressing his powers and purposes through the present body and its environments that he may acquire knowledge and experience to fit him for the future progressive spiritual life, in accordance with the laws of evolution, as expressed in all nature.

Better to Laugh than Sigh.

A child is always ready for fun; sees fun in little things; is always alert and receptive. As we grow older we put away this faculty of enjoyment; and it takes a good deal of enjoyment to draw it from its hiding-place. Oftentimes we bury it too deeply to draw it out at all. It is covered with a mountain of rubbishy frets and worries, that cannot and will not be displaced in a lifetime. Many a time we hear men and women say, with a long-drawn sigh, "Oh, for the power to laugh once more as I used to laugh when I was young."

The woman who carries her good times with her, laughs just as heartily, and as far as I can discover, with just as much enjoyment as she did when she was young. If it rains when she wants to go out she does not sit down to sigh, nor snarl. She puts on her mackintosh, and goes out just the same; or in default of being able to avail herself of this privilege, she consoles herself with the long-delayed reading of a certain book, and has a good time despite black skies and whirling storms. It is always a tonic to gaze into her face and grasp her hand; you are sure of an uplift whenever you meet her. She is suave in manner, kindly, considerate, and always given to making the best of conditions. She feels within her nature the ability to enjoy, and she is anxious to confer enjoyment upon others—anxious also to create in other bosoms an equal ability to enjoy.—BIRCH ARNOLD in Chicago *Chronicle*.



The Editor is not responsible for the opinions of correspondents.

Does my Soul Good.

TO THE EDITOR:

The days come and go and I have neglected, because overtaxed, to send you a line for the dear old RELIGIO. I remember the RELIGIO when S. S. Jones was its editor, but I must say I like it better to-day than then: just because it has no pets to screen, blame, or praise; its plain truths for pure Spiritualism do my soul good all the time. AUVERGNE L. ASTOR, M. D. San Bernardino, Cal.

Made him a Better Man.

TO THE EDITOR:

Let me congratulate you on the fine appearance of your JOURNAL. I enjoy it very much, especially the prophecies of Dr. Muehlenbruch.

I owe a vote of thanks to your able and interesting JOURNAL for leading me "spiritually" to the above named doctor for a reading and treatment. Many thanks for the spiritual help of your JOURNAL! May it prosper and benefit many others, besides your investigating brother, who becomes more and more convinced the more he investigates, and has become a better man through Spiritualism.

PROF. HANS METTKE.
Chautauqua, N. Y.

What are our Tenets?

TO THE EDITOR:

I am much pleased to see the interest manifest everywhere, in the movement for a declaration of principles for the Spiritualists. I believe the time has come when we must let the world know what we stand for. Most people are totally ignorant of the meaning of Spiritualism, and many who are believers in our teachings cannot tell their friends, in the feeblest manner, what we do believe.

At our State Convention, last year, a lady of good ordinary intelligence and ability, begged the Convention to adopt "articles of faith" or a "declaration of principles." She said she had been sent to the Insane Asylum as a lunatic because she was a Spiritualist. That she had a long and tedious law suit before she regained her freedom and her property. That when the judge asked her if she was a Spiritualist (this having been used as the principle evidence of her insanity) she replied, "Yes I am a Spiritualist." The Judge then asked her, "What constitutes a Spiritualist?" and she could not tell. Then said he "What do Spiritualists believe?" and she in her excitement could not tell. And she said, "If only you had formulated something that I could have handed to him to explain what we do believe, it would have saved me much embarrassment and much worry, for my inability to tell what I believed almost lost to me the case."

Yes, friends, I am heartily in favor of a declaration of principles.

E. W. SPRAGUE.
Jamestown, N. Y.

The Old Workers.

TO THE EDITOR:

The old workers are nearing the sunset line, and soon will pass from view, to be remembered only by what they have done. But the dawn that awaits us, just behind the veil, is inviting, and those in advance welcome the call and leave behind them the blessings they have wrought. No later times have brought to the field more brilliant and profound orators than those of 40 or 50 years ago, such as Lizzie Doten, Hudson Tuttle, Selden J. Finney, Acksa Sprague, Emma Harding, Mrs. E. L. Watson, Cora L. V. Richmond, L. Judd Pardee, N. Frank White, Prof. J. S. Loveland, Hon. Warren Chase, Joel Tiffany, Benjamin Todd, Fanny Davis, A. B. French, O. P. Kellogg, Mrs. F. O. Hyzer, Mrs. Wileman, Prof. S. B. Brittan, Samuel Phelps Leland, Frank L. Wadsworth, Dr. Fred L. H. Willis, Thomas Gales Foster, and others.

We hear a good deal of late about uneducated platform representatives. I venture to say that no 20 selected from the most scholarly of to-day, will reach the altitude of an equal number selected 40 years ago, when it is thought we were a crude, uncul-

vated class that could not give quality to platform work. Fredonia, N. Y. LYMAN C. HOWE.

A Visual Telephone.

TO THE EDITOR:

In the JOURNAL of July 7, I saw an item stating that a Polish school-teacher had discovered how to charge the telephone-wire, or the plane that is in it, with the appearance of the speaker, as well as his words. Three years ago, when writing an article on the plane of conduction, I mentioned that in the near future a person would not have to enquire on the telephone, "Who is talking?" for his image would be printed when his words were heard.

The proof of that plane and its existence as an active force, is coming to the front in many forms, but from sources unexpected. If some noted professors would make a study of it, and show the facts, the inconsistency of many of the theories of the day would be seen, if they did not follow their lead.

Sherman, Mich. DR. E. B. SOUTHWICK.

Unselfishness.

TO THE EDITOR:

We have often wondered, in our wanderings among the human family, if there was such a thing as a spirit of true social intercourse in the world of society, especially in the so-called liberal and Spiritualist element. We have observed a great deal of specious display of social functions, but there was that undercurrent of manner that indicated a purpose underlying the exhibition of social friendship and interest—some favor to be sought in the future, or some business transaction from which a benefit is to be received.

Before the "golden calf" and a financial status established position in society, there was some true social friendship.

Of late we have observed that the spirit of social intercourse, in the way of family and local neighborhood gatherings, etc., within the Spiritualist ranks, are not what they were in the past.

It is of general remark that Spiritualists, and the officers of their organizations, do not show that social geniality, that exuberance of spirit, friendship and joy, at meetings, which they should. The hearty welcome of gladness; an expression of interest in health, family, etc., that is shown by our orthodox friends—which puts hope and life in the despondent, drives out the blues and morose thoughts, and makes people feel as if there was something in this life after all. That is one of the chief attractions to the old places of worship. But we find that clothes, and that desire to get something for nothing, to learn all they can from those they come in contact with, irrespective of the other person's interest, seems to be largely in the ascendancy now. That is not the teaching of philosophical Spiritualism, and it is time the professed leaders and officers of societies began to discover it and act as if the auditors wished to have the people with us—not as if they were intruders and not desired. We have heard it remarked, "I don't go to the meetings, etc., because I am a stranger, and nobody there offers to speak to me, so I guess I am not wanted."

These are facts of a class not desired. It is sometimes the fault of the stranger or occasional visitor—then let them come oftener, make themselves agreeable, give the others a lesson in sociology. If we ever expect to be a world in which the "brotherhood of man" is to be a dominant principle, we must rid ourselves of that spirit of selfishness.

Now is the time to begin to erect a social edifice, respect everybody's opinions, if you wish yours respected; sink your individual dislikes and try to be social. Cultivate the disposition to get all that is good and pleasant out of this life, helping others to do the same, live for the good of all, intellectually, morally and socially.

San Jose, Cal. W. D. J. HAMBLY.

Undue Selfishness.

TO THE EDITOR:

I never even heard the word Spiritualism until two years ago, when I came to America, from England, and although I had to pay dearly for my investigations by being deluded by tricky mediums, in the way of business, nevertheless, it has done me good.

I was brought up, as perhaps were thousands of Spiritualists, under the guidance of the loved ones gone before, therefore the same love for honesty, purity, truth and love remains, and I trust will always remain, by the help of the intelligent forces in the spiritual world.

As there are many ministers of the various denominations preaching merely for the sake of the salaries they draw, so there are some mediums having no other purpose than a desire to grasp the dollar, and should business not come up to their expectations, they resort to tricks, and eventually give it up, and proclaim to the world that Spiritualism is a delusion.

The tree is known by the fruit it bears. They have refused to give a message for perhaps the widow's mite, which is thought just as much of, by true Spiritualists, as the \$20 of the millionaire. Many of these mediums are allowed to appear on public platforms, thereby getting a reputation, enabling them to impose upon the public. It is surely time that some discrimination were practiced and a reformation brought about.

Many people hold aloof from Spiritualism, because of evil practices I have mentioned; but I am glad there are honest and truth-loving mediums, who are bright and shining lights, and upon such depends the progress of this great truth.

One of the sternest facts which the true Spiritualist should enforce is the law of individual responsibility. We form our own characters. Spiritualism is to me my all. I am proud of being a member of the First Association of Spiritualists of Philadelphia, the oldest Spiritualist association in the world. Never before had I the peace of mind which I now enjoy. At the age of 17, I preached my first sermon in a Congregational Church, and afterward for various denominations in England, but now the veil has been lifted from my eyes. My father and mother, wife and children have all gone on before, but I have convincing proof that they are not dead, but live and are my guardian angels. This grand truth the churches fail to teach. It is sufficient gospel for me. ARTHUR GROOM.

You can Scatter Sunshine.

There's a heap of satisfaction
In the knowing if you know,
That this world is just an Eden,
If you try to make it so;
For no one can monopolize
The king of light and day
And you can scatter sunshine,
If you feel that way.

There's a joy behind each sorrow,
There's a lesson in defeat,
There's a lecture in experience
Philosophers can't beat;
And nothing like "I've been there,"
Can teach you day by day
To scatter wads of sunshine,
If you feel that way.

CAPT. JACK CRAWFORD.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source. The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned. Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

The Rev. E. L. Rexford, pastor of the Universalist Church of Columbus, Ohio, is to deliver a course of lectures at Cassadaga Lake this summer.

The camp meeting at Delphos, Kansas, will open on Aug. 5 and close on Aug. 22. Will C. Hodge, C. W. Simpson, J. M. Arnold and other speakers and mediums will be there. For further particulars, address, M. Blanchard, Delphos, Kans.

The Lake Pleasant Camp Meeting, the largest in New England, will open on July 31, and close Aug. 29. Albert E. Blinn, Secretary, 603 Tremont St., Boston, Mass., will furnish programs upon application. Judge A. H. Dailey, of Brooklyn, N. Y., is president.

Power of Thought.

The First Spiritual Society of Universal Brotherhood held its meeting as usual in Memorial Hall, Los Angeles, last evening. Mrs. Mary C. Lyman, the pastor, discoursed upon the subject, "The Power of Thought." The speaker said: "Our Thoughts are real substances, and leave their images upon our very personality; they fill our aura with beauty or ugliness, according to our intents and purposes in life. There are persons who can see our thought images. One who ponders well over these facts will be forced to feel the importance of thinking his or her best thoughts at all times, for we are to-day, through the power of our thoughts, making our success and failures. If life seems sad and full of misfortune, ponder well on the companions in thought you have entertained. If disease and unrest fill your life, bring forward the subject in mind for contemplation and consideration. Ask yourself: 'Have I, with true righteousness, well considered the needs of my fellowmen?' For omission is as great a sin under the law as commission. Blessed is the peacemaker, for such build the kingdom of heaven and lead the many out of the world of darkness into eternal happiness."—Los Angeles Herald, July 18, 1898.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

FOR SALE.

One of the best known and most successful teachers and demonstrators of Occult Science in the West is M. A. Pottenger, who, together with his wife, has been traveling on the Pacific Coast for some time. They are desirous of establishing a sanitarium and school at Colorado Springs, Colo. At this school the laws governing in Occult Science and Spiritual Philosophy will be taught and demonstrated.

Mr. Pottenger's plans contemplate the erection of buildings and the improvement of grounds sufficient to accommodate several hundred people. Knowing Mr. and Mrs. Pottenger as I do, and wishing to give the enterprise my financial as well as moral support, I offer for sale four newly-built and modern flats and a two-story cottage, favorably located in the city of Los Angeles, Calif. This property is reasonable at \$7,500, and rents for \$75.00 per month. Title perfect and free from encumbrances of any kind.

The money received from the sale of this property will be used towards carrying out Mr. Pottenger's plans. Now, here is a chance for someone who is desirous of promoting the cause of education in the occult line to do so, and at the same time make a good paying investment.

For further information address, Milton A. Pottenger, or Mrs. E. A. Miller, Station "C," Los Angeles, Calif.

Medium Directory

[Mediums' Cards put into this directory at 20 CENTS per line per month.]

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 421 Ellis St., San Francisco.

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Geo. W. Carpenter, M.D., 531 Alvarado street; office 935 Market st., San Francisco, Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Mrs. C. Eberhardt, 937 Guerrero St. Meetings Wednesday afternoon, Thursday and Sunday evenings. Readings daily.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

Mrs. Meta Francis, Spiritual Medium (Independent/Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1; 3 questions answered, 50c. 1249 Market St.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Mrs. Katie Heussmann, Clairvoyant and Clairaudient Medium, 475 Fell St., S. F. Sittings daily, \$1; circles Friday eve's, 25c.

Mrs. Lena Clarke-Howes, Trance and Business Medium, 361 Geary St., S. F. Sittings daily, 10 to 4; evens, by appointment. Circle, Tues. and Thurs. evenings.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, 1204 Mission St., San Francisco.

Mrs. M. T. Longley, M. D. Medical, Test and Business Medium. Cures disease and obsession—Developes mediumship—Gives readings and business advice, by mail or at office, \$1. 517 S. Olive st., Los Angeles, Cal.

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Mrs. Carrie Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

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[A vacation is taken until September.]

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin st., San Francisco.

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I would not look at life's high aim aslant!
Life is for growth! It is a mountain plant,
Its roots descending but its leaves upspread;
A shoot divine, whose seeds, when we are dead,
Should spring immortally in other life,
Potent in tendencies to nobler strife,
Showing the soul's high lure, till Time be gone,
To Be, to Do, and so forever on.

—JAMES H. WEST.

Inappropriate Titles.

Titles to be of any value should mean something. The meaning should be definite and precise. Titles should be conferred only upon those whose attainments or achievements warrant their bestowal. Since there are different titles designed for the recognition and reward of different kinds of ability and learning and different kinds of meritorious service, the titles should be given discriminatingly and appropriately so as never to stand for honorable distinction in a field of thought or activity for which some other title is used. If titles are bestowed when there is no merit corresponding with what they stand for, they become worthless to the possessor.

The other day two American institutions of learning, Princeton and the Western University of Pittsburg bestowed upon Admiral Dewey the degree LL. D. Has "Doctor of Laws" ceased to have any meaning? Does it no longer represent scholarship? Is it merely an honorary title to be bestowed upon anybody whose distinction can be made to advertise the institution?

Dewey has proved himself to be a brave and competent naval officer. The victory in Manila harbor was a brilliant one. Dewey has been rewarded by congress by promotion, and by spontaneous expressions of gratitude and admiration by the entire American people. But Admiral Dewey is not a great scholar, does not claim to be, and nobody has ever made any such claim for him. Why then confer upon him a college degree? Somebody suggests that if LL. D. merely stood for "Lambaster of the Lurking Dons" it would be appropriate, but when the letters stand for large scholarly attainments and contributions to science, philosophy or literature there is no propriety in authorizing one who is distinguished as a naval officer only, in appending the letters to his name.

Besides what is the title LL. D. bestowed by colleges and universities to a man who has become famous by a daring and brilliant achievement? And when a man is honored by an inappropriate and utterly undeserved title by an institution of learning, he cannot have unqualified respect either for the wisdom or the sincerity of a university that thus advertises itself under the pretext of honoring him.

When the German emperor bestowed a title upon Herbert Spencer in sincere recognition of his great contributions to knowledge, the philosopher modestly and courteously declined the honor on the ground that he did not believe in such titles and had during all his life declined to accept them. This is from a man who is greater than an emperor and who, if a title were a suitable reward for intellectual ability and labor, would deserve more titles than are borne by the young king of Spain. But Spencer with Gladstone and Bismarck has the exalted fame which makes his simple surname without prefix or suffix more expressive of greatness than are all the titles of the world, including those of the Chinese emperor and the king of Siam.

However, titles are all right for those who desire them and who are entitled to such recognition as they give when they are worthily and fittingly bestowed.

For Dewey the title admiral is good enough. Meanwhile let the colleges and the universities, so-called, reserve their titles for those who have earned them, and let them bestow their honors upon the deserving scholars and thinkers who are working unrecognized, unappreciated in these noisy, sensational days. To such the titles may be encouraging and of much value. When their fame is secure, and everybody shall be speaking their praises the titles will be of no use except to advertise the institution which this method of advertising will in the end injure rather than benefit.

B. F. UNDERWOOD.

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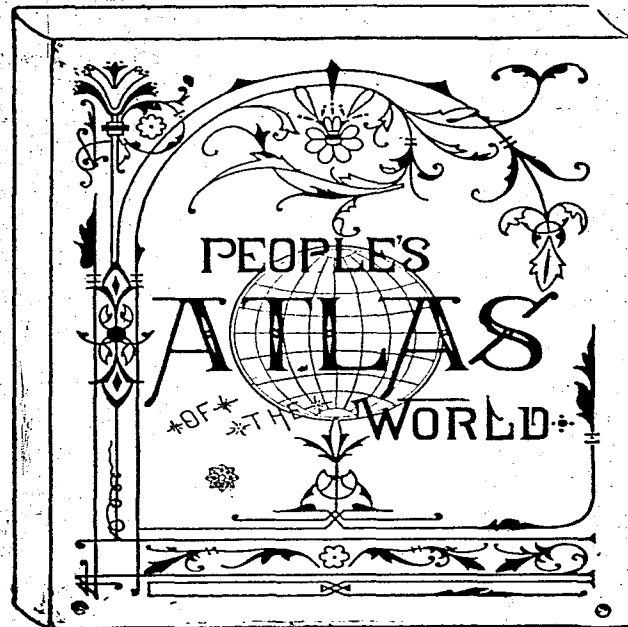
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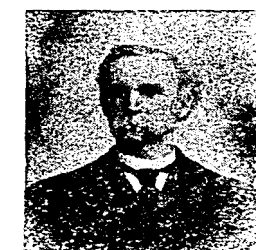
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Local News Summary

Edited by M. S. NORTON.

People's Spiritualist Society.—On the first Wednesday in July this Society held its fourth annual election of officers, with the following result: Mrs. May F. Drynan, President; Mr. Thomas R. Simpson, Vice-President; Mrs. B. Gillingham, Secretary; Mrs. K. Simpson, Treasurer. Directors—Mr. Bogardus, Mrs. Sadie Cooke, Mrs. Hahn, Mr. Wilson, Mrs. Eberhardt.

This is Mrs. Drynan's fourth term as president of this Society, having presided over its destiny since its formation. The other officers and directors are all well-known mediums and workers.

On last Wednesday evening the audience was delighted with an address by Mrs. Lois Waisbrooker (the talented speaker and author), followed by Mrs. Seeley and Mrs. Kate Heussman, with messages from the Borderland. These meetings are held at 111 Larkin St., every Wednesday evening. Admission free. Mrs. B. GILLINGHAM, Sec.

Ladies' Aid.—On next Friday evening, at Occidental Hall, 305 Larkin St., this Society holds its semi-monthly social and dance. Upon this occasion the talented lecturer and psychometrist, Mme. Florence Montague will occupy the first part of the evening, and the latter portion will be devoted to those who delight to "trip the light fantastic toe." You cannot afford to miss this rare treat. A word to the wise is sufficient. Mrs. B. F. SMALL.

Healdsburg.—A few years ago a Society of Spiritualists was organized here and chartered by the Secretary of State. Many of the members have moved away, and some have passed to the other side of life, and the Society suspended. About a year and a half ago there was an attempt at revival, but without success. I expect to attend the next State Convention, and would like to go as a delegate. Yours for truth, D. G. JEWETT.

Gilroy.—There are many believers in Spiritualism here, but no organization, because of a lack of leadership. If a good speaker and test medium could come here, who could shed light along the pathway of those who are groping in spiritual darkness, a great work might be accomplished—but "all things come to those who wait. Yours fraternally, MARY I. REMINGTON.

Mediums' Protective Association.—This Society, after a short vacation, has resumed meetings at 112½ Oak St., every Wednesday evening.

At the last meeting Mrs. Jennie Robinson and Mrs. H. A. Griffin brought consolation and advice to the people assembled, and Mr. Cotton, of Oakland, gave words of wisdom and instruction. Let us open up more avenues through which the spirit-world may come in contact with the physical, and thus augment the range of spirit power throughout the coming years. W. T. JONES, Pres.

Young People's Spiritual Institute.—We have received an autograph letter from G. W. Kates, of Rochester, N. Y., together with a circular letter from him as Supreme Organizer of this Society. He sends rules and regulations for the formation of local Institutes, application for membership, blanks, etc. Parties interested can obtain information from the JOURNAL upon application. We are in favor of the organization of Spiritualists, both young and old, and will speak of this matter at greater length in a future issue.

Personals.

The Spiritualists of California rejoice that Mrs. Sarah Seal has returned from her vacation and has taken up the work of the spirits again, in her usual vigorous manner. The JOURNAL bids her welcome, and would like to hear from her in the local news column.

Mrs. Lois Waisbrooker, the eminent author and lecturer, is again letting her light shine in the city where the sun goes down.

Mrs. Lena Clarke-Howes, whose name appears in the "Mediums' Directory," has again taken up the spiritual work and is letting her light shine.

Mrs. Dr. Lavinia Knowles, Prophetic Seer, is located at 305 Larkin St., where she holds meetings every Wednesday evening, with stereopticon views.

Universal Spiritualist Association, 20 Eddy St.—Considerable interest was manifested—both in effort and numbers—in the subject under discussion last Sunday, "If self-preservation is the first law of life, why is selfishness condemned?" There was no arrival at a definite conclusion because of the difficulty in answering all the propositions in so intricate a subject—"love conquers all." The subject for next Sunday is—"Is it possible to work without a motive?" DR. W. S. HALL.

State Board.—An adjourned meeting of the State Board will be held on Saturday, Aug. 6, at headquarters, 605 McAllister St. It is time to prepare for the State Convention. This meeting will be held in the Hall, and the public is invited to be present and help to "hold up the hands" of those who are trying their best to advance the cause of modern Spiritualism. Will you help?

A Question Answered.—Mrs. Dr. Blake asks, "What do you mean by 'divine' and 'supreme'?" Only Nature is divine, and there is no such word as supreme in the vocabulary of Nature. There can be nothing supreme in a progressive universe—superior is a better word.

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Free Sunday Meetings.—The Hall at 6th and Market Sts., last Sunday evening was crowded with eager investigators. Mrs. McMeekin, of San Jose; Mr. Germain, the palmist; Mrs. Jennie Robinson; Dr. Alice Tobias; Mrs. H. A. Griffin and Mrs. Louisa S. Drew, all did their part to make the meeting a success in every way. There is some talk of an association of mediums only. If such a society could be formed and maintained there would be a marked improvement in conditions, and much good would result.

A Surprise reception, by invitation, was given to our friend and co-worker, W. T. Jones, on last Saturday evening, at the residence of Mr. and Mrs. Geo. Coons, assisted by Mrs. Waltham, at 718 Leavenworth Street. Half a

hundred friends gathered to do honor to the guest of the evening. Prof. Reck's orchestra, assisted by Prof. and Madam Young, furnished some excellent music. Of course everybody had a good time—they always do when Bro. Jones is present. The JOURNAL extends to him best wishes for success along all the avenues of usefulness. "May his tribe increase."

Miss Meda Hoskins.—This excellent healer and test medium is now located at 1204 Mission St., quietly but effectually doing the work which has been allotted to her. Her mother, Mrs. Kate Hoskins of Los Angeles, sends regards to the JOURNAL, and from every department there goes back to her a thought-wave of love and best wishes. Let the JOURNAL hear from her and from all the friends in the city of the angels.

Dr. Rin-Es.—At this meeting last Sunday evening there was a good attendance. Mrs. Seeley, Mrs. Heussmann, Mrs. Vigers and Mrs. Davidson participated. A reorganization of this society is contemplated in the near future. W. T. PHELPS, Sec.

Mrs. Henderson.—The meetings held by this worthy medium at her parlors, 148 6th St., every Sunday evening, are very quiet and restful after the turmoil of a busy week. There ought to be more of them.

Palmistry.—Mrs. M. L. Chandler lectured in Occidental Hall last Sunday evening upon the subject of "Right Living." She is an inter-

esting speaker and handled her subject in a very creditable manner.

Free Thought.—The subject of the lecture last Sunday evening in Pythian Castle was, "A Murdered God." Mr. George Sawkins is a clear thinker and a forcible speaker.

R. A. Stitt and Mrs. Bird held their usual Sunday evening meeting, with the usual good results.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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